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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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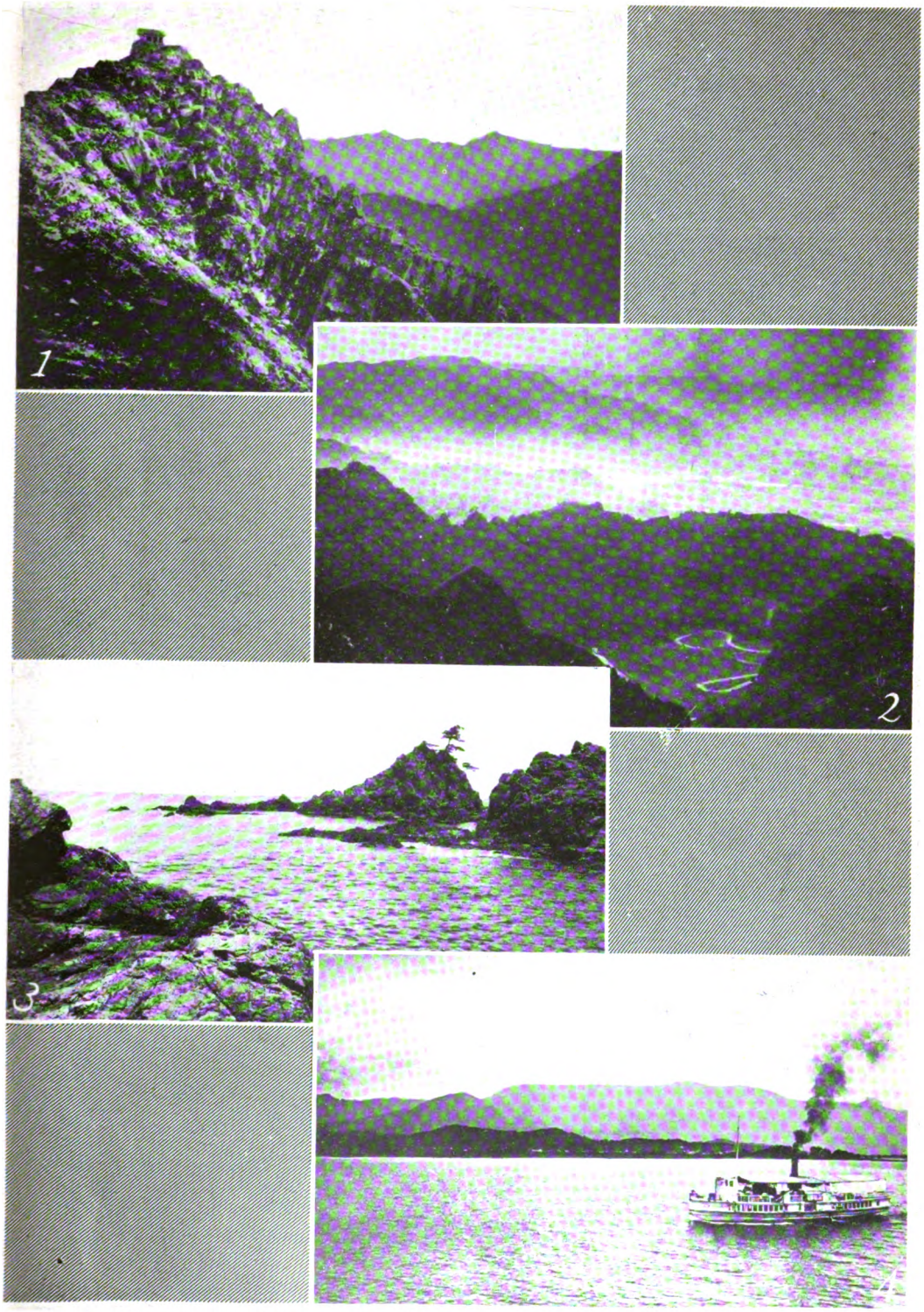
TWENTYFIVE SCENIC PLACES OF JAPAN



1. Tateyama mountain. 2. The volcano Aso. 3. Takahama in Wakasa.
4. Lake Biwa.

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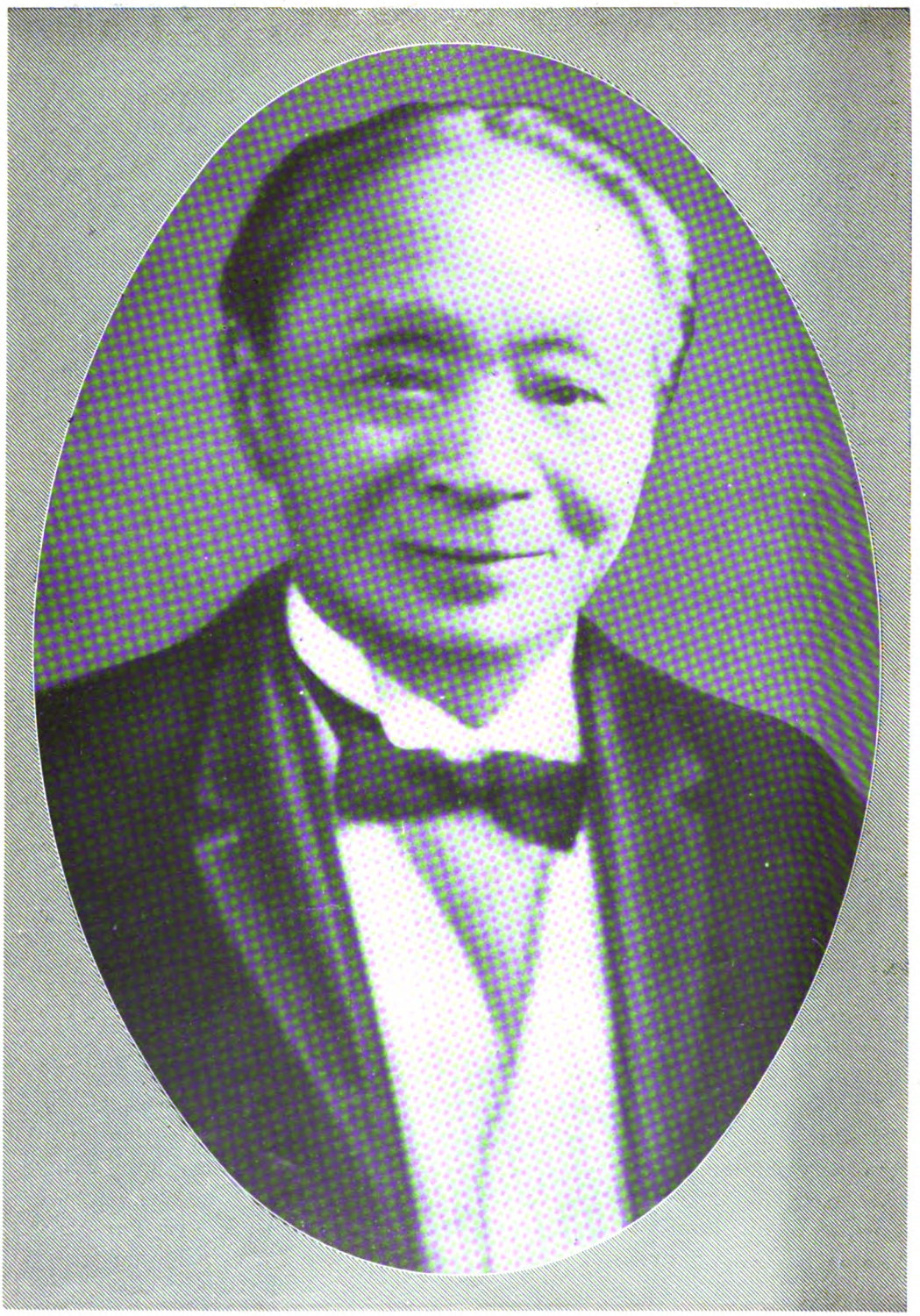
ONE OF JAPAN'S GRAND OLD MEN



Mr. Kihachiro Okura (resigned his title of Baron to his son, at the age 88).

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Vol. XVIII DECEMBER, 1927 No. 3

Kihachiro Okura

A Veteran Multi-Millionaire

MR. (formerly Baron) Kihachiro Okura is admired by the youth of Japan as one deserving one of the most prominent places among biographies of self-made men, and is envied as an example of longevity among the conspicuous figures of the country.

He started his business career empty-handed and has attained great wealth. It was in recongnition by the Imperial Family of his meritorious services in the promotion of social welfare and public interest by the utilization of his fortune that he was created a baron. He is ninety-one years old now. With all that he never wears spectacles, and hears perfectly. He is robust, with an appetite enabling him to eat cooked eel, which he is very fond of, enough for two persons at a time. What he is today may be ascribed to his good fortune as well as his determined will and undaunted courage, but it cannot be overlooked that it has been largely also due to his good constitution.

Whenever Mr. Okura is asked: "What method are you using to take care of your health so as to live so long?" his reply is: "As for my longevity, no particular method is used, only leaving my health to Nature and avoiding overwork of mind and body. The only secret is to continue my activity, feeling always as if I were young. Sufficient slumber and moderation in food and drink are essential." Mr. Okura is no drinker, taking only small quantities of liquor, but he is a confirmed smoker, being almost always found enjoying a cigaret of an excellent brand. He does not, however, much care about a cigar, as he finds that it is too strong for him.

Mr. Okura celebrated his eighty-eighth birthday in 1924 at the Imperial Theatre, at which thousands of well known persons of the country, official as well as private, and a large number of foreign residents, were present, while many congratulatory telegrams and gifts were received from abroad. After this celebration he retired from the headship of the Okura-gumi and the directorate of many large corporations. Mr. Kishichiro Okura, his heir, succeeded to his title and took over all the business responsibilities of his father.

Mr. Kihachiro Okura was born in Shibata in Echigo Province in the 8th year of Tempo (1837), in a merchant's family. His father, although a trader, had an aptitude for literature, being particularly well versed in Chinnese classics and poetry. He died at the age of forty-eight, which was followed in the

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next year by the death of his wife also forty-eight years old. Thus Mr. Okura was left an orphan. He made up his mind to go to Yedo, now Tokyo, to make his fortune, when he was eighteen years old.

He apprenticed himself to a certain pawn-shop, where he toiled for several years with honesty and faithfulness, which brought him some savings With this small amount of money he started as a fishmonger near Ueno. However, as he had not sufficient capital to keep fresh fish in stock, some dried fish at his shop front were the only merchandise he sold.

While working hard in this manner, his ambition was always to find some new business through which to earn a good profit. One day he happened to go to Yokohama, which was then nothing but a lonely village as the place had only a little time before been specified as a trading port. When the young fishmonger saw the large foreign vessels in the port he was greatly inspired and amazed at the thought of the gigantic power of machines which could freely move such big ships.

"With such huge vessels coming into port, the state of things in this country must soon be entirely changed. There ought to be some new business to meet the demand of the new age," thought he.

His farsightedness determined him to give up his fish-shop and start an ammunition store. Buying guns from a Dutch firm in Yokohama, he opened a shop in Kanda, Yedo. What he anticipated brought him fruit with the downfall of the Tokugawa régime, which had ruled the country for the past three hundred years, and the great work of the Restoration. This national crisis threw the country into chaotic conditions in which the adherents of the Shogunate and the loyalists were engaged in battles throughout the country. This brought about a considerable increase in the demand for guns and other arms. Availing himself of the opportunity, Mr. Okura almost monopolized the sale of these things, the result of which was enormous profits.

He made repeated trips between Yedo and Yokohama, purchasing guns from the foreign houses so as to meet the demand from every direction. As no railway ran in those days, the only means of travel was to hire a sedan chair between Shinagawa and Yokohama. Highwaymen prowled about even in broad daylight, and vagrant *samurai* joined the robbers and outraged travellers. It was necessary for the enterprising young merchant in a sedan chair with a large amount of cash to be well armed. So he carried a six-shooter in each hand, besides wearing a long sword. One day he happened to be taken into custody by a troop of the *Shogitai* Corps siding with the old régime, a volunteer body formed with the direct feudatories to the Shogun as its central force to support the latter's government in strong resistance to the Satsuma and Choshu troops. One of the commanders gazed at Mr. Okura, who was brought before him, and cried loudly:

"You are living in Yedo under the shelter of the Tokugawa Government: what a rascal you are to supply your arms only to the Satsuma and Choshu forces whose sole aim is to overthrow our régime! I hear that you refuse to sell guns to anybody belonging to the *Shogitai* Corps. Make your reply immediately. Your life depends on it!"

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He ran the risk of being decapitated, if he failed to make a satisfactory answer. However, mere merchant as he was, Mr. Okura was audacious enough. He kept his presence of mind and replied:

"It was only a few years ago that I came up to Yedo from my native place in the North, so I have not so long been favoured by the Tokugawa Covernment as you may imagine. Besides, as I am a simple trader I am ready to sell my goods to whoever comes to my store with money. On the contrary, if anybody tries to force me to sell without paying me, I will flatly refuse. As for you, give me an order, and I'll lose no time to supply you with arms."

It had happened that *Samurai* belonging to the *Shogitai* had tried to seize Okura's merchandise withont payment. Okura was bold enough to allude to the fact when questioned now by one the feudalist commanders. The latter seemed to understand and mildly said:

"Well, then, bring me five hundred guns within three days."

Mr. Okura turned the misfortune of arrest into business profit. He immediately went to Yokohama and by the promised time they were supplied to the *Shogitai*, whose commander, it is said, rejoiced and paid him a large amount of money, praising his courage. It was by this means that Mr. Okura made a fortune through the sale of guns.

Shrewd in seizing business opportunities, Mr. Okura did not fail in taking advantage of the Meiji Restoration and the military reform which followed it in the early part of the Meiji Era. He imported arge quantities of woollen cloth for military uniforms, and sold it to the Government. This success was soon followed by the installation of a new tailoring shop in Tokyo, which was the pioneer of its kind in Japan. It was in the 2nd year of Meiji (1869), when he was thirty-three years old.

Mr. Okura anticipated the future prosperity of the foreign trade of the country, and found the necessity of establishing an office building for carrying on his business. He engaged a foreign architect in Yakohama and had a stone building erected. This was the first building of its kind erected in Japan.

In the 5th year of Meiji (1872) when Prince Iwakura was despatched abroad as special envoy, he was permitted to join his suite. Among the party was the late Prince Ito, who liked Mr. Okura. On his return home in the following year he initiated the Okura-gumi, and opened branches in London and other leading cities. In fact he was the first Japanese to open an office in England.

In the 9th year of Meiji (1876) he opened trade with Korea, while he took an active part as purveyor of munitions to the Japanese Government in the Formosan Expedition (1874), the Saigo Rebellion (1877), the Sino-Japanese War (1894-95), and the Russo-Japanese War (1904-5). On all these occasions, while rendering services to the State, he was able to add considerably to his own wealth.

The principal business of Okura-gumi consists of the sale of general merchandise, agencies for various enterprises, mining industry, civil engineering and building underkings and others, with a capital of Yen 50,000,000. Its branches and agencies are scattered all over the world. Mr. Okura's enterprises have prospered

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year after year.

Mr. Okura has spent a huge amount in the promotion of public interests. In the 31st year of Meiji (1898) on the occasion of the 60th anniversary of his birthday, Mr. Okura founded in commemoration the Okura Commercial School in Tokyo, investing Yen 500,000, which was soon followed by the establishment of an institute of the same kind in Osaka and the Zenrin Commercial School in Seoul, Korea, also with Yen 500,000. The graduates of these three institutions reach many thousands.

Mention should be made of his donation of Yen 1,000,000 to the Saiseikai, a philanthropic foundation established with a fund bestowed by the late Empress Shoken for the relief of the poor, and of his gift to the Government of his private Art Gallery, for which he collected many rare and precious objects of art, together with a fund of Yen 500,000 for supporting it. In making the collection he spent sixteen years, and the exhibits were valued at Yen 4,000,000.

On the occasion of the coronation of the late Emperor Taisho Mr. Okura was created a baron, in recognition of his valuable services to the State and society at large in the form of subscription to various public walfare works. He was greatly moved by the honour, and made an oath that he would continue to serve the State at all costs throughout his life.

Four years ago in spite of his advanced age he made an extensive trip in China and ventured into the heart of Mongolia, which was followed by his successful ascent of Mt. Akashi in Shinano Province, a steep mountain of the Nippon Alps, in the summer of last year.

People were surprised to hear of a ninety-year old man succeeding in such a feat, but they were still more astonished at Mr. Okura's second adventure in climbing Diamond Mountain in Korea this year.

Mr. Okura's taste is very comprehensive, including fine art, folksongs called "Itchu-bushi" and the composition of comic poems. He takes great interest in collecting Buddhist images, to which he has devoted many years, which resulted in the establishment of his noted gallery. The Itchu-bushi is a kind of popular song of Tokyo coloured with reminiscence of old Yedo, and he sings it far better than a mere amateur. In composing *kyoka*, comic poems, he uses the nom-de-plume, *Tsuruhiko*. A Tokyo newspaper published the following telegraphic despatch regarding his climb of Diamond Mountain in Korea:

"At 9 a.m. on October 20 Mr. Okura, in search of the autumnal scenery of Diamond Mountain started on his trip with about fifty followers in a sedan-chair which he had had made and brought from Hakoné specially for the purpose, and arrived at the Nine Dragons Abyss at a little past noon. Immediately he wrote a comic poem, of his favourite kind, on a paper prepared for it. He was as high spirited as a young man and left the place in the evening."

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Japan's Twenty-Five Noted Views

Simultaneously with the choice of the Eight Most Picturesque Spots of Japan were selected the following twenty-five noted views as ranking next to them:—

Sea-beaches:—Yashima Isle (Kagawa Prefecture), Tomonoura (Hiroshima Prefecture), Wakasa Takahama (Fukui Prefecture).

Lakes and Marshes:—Five Lakes of Fuji (Yamanashi Prefecture), Lake Biwa (Shiga Prefecture) Onuma Marsh (Hokkaido).

Mountains:—Mt. Tateyama (Toyama Prefecture), Mt. Aso (Kumamoto Prefecture), Mt. Kiso-Ontaké (Nagano Prefecture), Mt. Hakuba (Nagano Prefecture).

Rivers:—Toné (Chiba Prefecture), Kuma (Kumamoto Prefecture), Nagara (Gifu Prefecture).

Cañons-—Toro-Hatcho (Wakayama Prefecture), Kurobé (Toyama Prefecture) Mitake Shosen Cañon (Yamanashi Prefecture), Tenryu (Nagano Prefecture).

Waterfalls:—Nachi (Wakayama Prefecture), Yoro (Gifu Prefecture), Fukuroda (Ibaraki Prefecture).

Hot-springs:—Atami (Shizuoka Prefecture), Shiobara (Tochigi Prefecture), Hakone (Kanagawa Prefecture).

Plains:—Yamato Plain (Nara Prefecture), Hida Table-land (Oita Prefecture).

(1) Yashima Isle

A small island towering up to the sky near the beach, about two miles to the east of Takamatsu City in Kagawa Prefecture, Yashima is only thirty-one *cho* east to west and one *ri* fourteen *cho* from south to north. It has been an isolated isle since olden times. You have to climb up a precipitous mountain path for a distance of eighteen *cho* to reach the summit. The isle is a historic spot famous for the battle of the Minamoto and Taira Houses.

It is told that the Prince of Wales, when he made a visit to this island, took great interest in the sedan chairs carrying travellers along the precipitous path and amused himself by bearing one of them with Mr. Hachiro Saionji who happened to be among his suite. As a cable-car will be constructed by the spring of next year it will afford facilities in no small degree to tourists. The isle has a very fine prospect from the steep slope, particularly the Inland Sea looked down upon from the summit of Yashima gives a splendid view. Nowhere else can be obtained such a sublime panoramic view dotting the indigo blue of the sea with the verdure of small islands. The scenery is picturesque regardless of weather. Moreover, on the eastern side of the islet is found the ancient battle-field of the Minamoto and Taira Families with the Inlet of Dan-no-Ura historically famous for Yoichi Munetaka of Nasu, a chivalrous warrior of the Minamoto Family, having successfully hit the target of a fan hanging at the mast top of an enemy vessel.

The whole isle is of volcanic rocks with granite in the bottom stratum and bronzite in the middle, which make a queer spectacle as if a house were erected on piled mats. On the summit is found the Yashima Temple.

(2) Tomonoura

Tomonoura is situated at the southern

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end of Numakuma County in Hiroshima Prefecture, and is very noted for the tiny islets scattered and naturally arranged in a very artistic manner near the beach. Those islets include Sensui-jima, Benten-jima, Queen Isle, Tamatsu-jima, Tsugaru-jima, Azalea Isle, and many others, each of which is covered with queer-shaped rocks and green pines. The scenery of those small islands displaying beauties in colour as well as shape making a line around the sea-shore is, indeed, beyond description. The most conspicuous is Sensui-jima.

In all seasons the Inlet of Tomonoura is worth visiting; in spring is the sea bream netting, in summer the whole spot makes a sea-bathing resort on the background of snowy white sands and evergreens, while motor-boating among the green islets is delightful, in autumn when small fish are in abundance along this shore you can enjoy angling sitting on one of the rocks and looking at the beauty of the scenery, in winter the cold is not severe and the place is suitable as a winter resort.

Tomonoura climatically so favored also abounds in myths and legends.

(3) Wakasa Takahama

It is on the beach of the Town of Takahama, Oi County, Fukui Prefecture, facing the Sea of Japan on the north. This neighbourhood being specially reserved as a strategic zone in the jurisdiction of the Maizuru Admiralty no photographing, surveying or sketching is allowed unless with special permission of the Navy, which has been a hindrance to the place being widely known as one of the representative beauty spots in this country.

The water is limpid and the sands are white. No wonder that the place is described as one of the most splendid seabathingresorts. To the east of Wakamiya the shore has an extensive sea bathing place, attracting crowds of people from many directions during summer. On a smallpeninsula projecting from the northern coast of the town there are the ruins of an old castle erected in the Epoch of Wars. Rocks towering face to face with each other present an appearance of two warring forces, being supplemented by the scenic beauty of old pine trees. The eastern hill is called Tenno-zan or Mikado's Hill, at the end of which is found the Cave of Kagami-Kaké which means a "hanging mirror." The entrance of the cave looks like a large mirror hanging in the air, and through the cave small boats pass in and out. Besides this large cave there are six other caves, and all of them together are popularly known as the "Seven Caves of Shiroyama."

(4) Five Lakes of Fuji

According to traditions, there have been eight lakes since old days around the foot of Mt. Fuji, and they have been the goals of Fuji-worshippers travelling around the mountain. Out of those eight lakes, however, Sudo Lake or Ukijima Marsh at the southern foot of the mountain, not to speak of Asumi and Shibiré Lakes, are of little value for sightseeing purposes in comparison with the five other lakes which have lately been chosen as representing the lake-side views of this country. It is the Five Lakes of Fuji that are most reputed among foreign tourists as the so-called lakeside districts of Fuji, reminding the Englishman of

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some rocky districts in Scotland and putting travellers from the European Continent in mind of Geneva and other noted lakes in Switzerland.

The five lakes are all of the same origin; they were formed as a result of land-slides, while the water was dammed up by lava from the crater of Mt. Fuji. Both Yamanaka and Kawaguchi Lakes are isolated from the three other lakes, Shoji, Nishi and Motosu. From the topographical and geological viewpoints it can be easily observed that these latter three formed a large crescent lake in olden times, while it is clearly recorded in authentic chronicles that the other lake was divided into two by the volcanic action of Mt. Fuji in the sixth year of Jogan (864 A.D.). It is presumed that Motosu Lake was also isolated from a similar cause in more ancient days.

The Five Lakes surround Mt. Fuji from north-east to north and north-west, and when you climb the mountain from the Gotemba direction the first lake of the five you meet will be Yamanaka, then the views of Kawaguchi, Nishi and Shoji will be obtained. Motosu alone is at a distance of about one *ri* from Shoji, and remains as a romantic lake, being situated beyond the reach of modern civilization. Yamanaka Lake is 982 meters above the sea-level, ranking third in height in this country. Very graceful landscapes surround the lake, and make the place fitted for camping as well as bathing during summer and skating in winter. The neighbourhood of Kawaguchi Lake is most advanced in conveniences of all the Five Lakes. Their depth of water characterizes Nishi and Motosu Lakes, the former being 90 meters deep and the latter 132 meters. In both of them lake trout have thrived of late, attracting many amateur anglers in early autumn.

(5) Biwa Lake

Biwa Lake of Omi whose circumference is 270 kilometers, with many scenic spots and historic relics, is visited by over one million sightseeing travellers every year. It is thelargest lake in Japan.

It is nearly a one-day trip from Tokyo but only one hour from Osaka or Kyoto. When you take a boat on the lake you can visit the famous Eight Views, while a steamer will take you to Omatsu, Chikubushima Islet, and the Chomeiji Temple. Besides, above the lake are such famous mountains as Hiyei, Hira, Ibuki and others, and historic relics such as Takaanaho, the ruined towns of Shiga and Shidara, the old castle of Azuchi, once regarded as the capital city of Japan, and the ruins of Hikone Castle, all of which have scenic and historic interest.

On the lake are many native as well as foreign vessels for boating.

(6) Onuma marsh

The Onuma Marsh in Hokkaido, is situated at the foot of Mt. Komagataké, at a distance of about two hours' ride by train along the Hokkaido trunk line from Hakodaté. A wide park called Onuma Koen extending over the base of Mt. Komagataké and surrounding the lake is known as one of the largest natural parks in Japan.

If we enumerate the Onuma or Big Marsh, the Konuma or Small Marsh, innumerable islets on the lake, dense primitive woods and many other spots of

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beauty in the park, it is no wonder that the inhabitants boast of the park.

The circumference of the lake is eight *ri*, half of which is traversed by the railway and the traveller may enjoy the fine scenery from the window of the car.

7 Mt. Tateyama

Standing 9,960 *shaku* above sea level, at a distance of 16 *ri* from Toyama Station on the Hokuriku Line of the Government Railway, Mt. Tateyama soars into the clouds in the south-east of Shinkawa County in Toyama Prefecture. It takes three days to climb it and return. When you climb such steep slopes as Kusabuzaka, Zaimokuzaka and Bunazaka from the direction of Fujibashi, you will reach Amida-ga-hara Plain, about three square *ri*, a well known skiing place regarded as not inferior to St. Moritz in Switzerland. The plain is situated 5,000 *shaku* above sea level and commands a bird's-eye view of Hokuriku prairie. The well-known Shomyo waterfall, 1,350 *shaku* high, is found there.

The centre of Amida-ga-hara Plain is called Oiwaké, whence radiate three paths; one leading to the famous Tateyama hot-spring, and the two others up to Murodo. Murodo is situated at a height of 8,000 *shaku* above sea level, being the only shelter for the mountaineers. In this neighbourhood alpine plants are abundant. About eight *cho* to the north of Murodo is the noted Jigokudani or Hell Valley, about one *ri* in circumference. All the valley is yellowish and hot vapour gushes out all the year round.

On the way to the summit through Mt. Jodo you will come across the old shrine of Oyama. The scenic beauty is unexcelled in that vicinity. By climbing nine *ri* more and spending eleven hours the summit is reached. On your way back you may prefer the path leading to Mt. Wakaré, whence you may descend along the steep slope of Sugiozaka, stop overnight at the Tateyama hot-spring, and arrive at Fujibashi after walking along the Joganji Valley the next day. The late Keigetsu Omachi, noted writer and tourist, says: "Nobody is qualified to talk about landscape beauty unless he has climbed Mt. Tateyama!"

(8) Mt. Aso

Mt. Aso in Kumamoto Prefecture is one of the leading active volcanoes of Japan. On a plain around the crater covered with lava, four *ri* from east to west and seven *ri* from south to north, being surrounded by Sommas, are found three towns and eleven villages inhabited by about 60,000 people, thus living around the very crater.

The best season for climbing is from April and May to August and September. If one takes the train, the crater will be reached after two and a half *ri's* ride from Miyaji Station on the mountain side. You may alight at Tatsuno Station and proceed on your journey after enjoying the hot-spring of Toshimo and Tochigi, choosing the Miyaji path for your return journey. On tha hill-side there are the watering-places of Taredama and Yunotani.

Above Okunoin (sanctuary) all the way is covered with lava, vapour steaming up. As you approach the crater the thundering noise of lava can be heard. The crater is several hundred *shaku* deep. A man recently made the adventurous experiment of descending the crater in a basket which was hung from a precipitous rock and collecting sulphur. He succeeded. On the way back the Aso Shrine, a grand government shrine, at Miyaji, may be visited.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER V

COMMISSIONERS SENT ABROAD TO ENQUIRE INTO CHRISTIANITY BY TOKUGAWA IEYASU, HIDETADA, AND SIMAZU YOSIHISA

ALTHOUGH the prohibition of Christianity seems in a measure to have been applied in a harsh and violent manner, yet the policy was at the outset carried out with some degree of prudence. It is a notable circumstance that persons were sent abroad for the purpose of enquiring into Christianity.

Ieyasu, the first *Shogun* of house of Tokugawa, was anxious to know the merits of Catholicism, i.e. whether it would be useful or detrimental to the state, but lacking information on that point, he determined to despatch an inquirer abroad. Nisi Sōsin or Luis, formerly Kurobei, a native of Ōmura, Hizen, and a resident at Sakai, Senshū, was summoned to Suruga to tell Ieyasu about Luzon, whither he was sent in the 12th y. of Keichō (1607). One book states that he went by Ieyasu's order to Seiyō, (so written in *Tsūkō Ichiran:* the literal meaning is "Western ocean," but probably Amakawa (Macao) or the Philippines is intended), became a Christian, studied the religion for three years and then came home to report on what he had investigated. Ieyasu, having thus had light thrown on the Christian religion, determined to forbid it. When Sōsin started on his journey abroad, he obtained from the authorities a certificate stating that he was a travelier engaged in the study of Christianity but not a believer in it, lest he should afterwards be suspected of being one. This certificate is said to have been preserved and handed down to his descendants.

Hidetada, the second *Shōgun* of Tokugawa, was also afraid that Catholicism would be detrimental to the state, so, in the era of *Keichō*, (1596-1614) he secretly sent his attendant Ibi Yoemon (or Han-emon) to Seiyō,[1] to enquire into its merits and demerits. Ibi went to Seiyō and pretended to be a Christian for the purpose of learning the religion. After studying it for seven years there, he came home at the beginning of the *Genwa* era (1615 or 1616). For three days and nights Hidetada plied him with questions, acquired a good grasp of the essential features of Christianity, and finally decided that it would be prejudicial to the state. Consequently he again interdicted Christianity in the 8th month of the 2nd y. of the same era (1616).

1. Whether it was to Europe or Macao he was sent and in what years are points not mentioned in Japanese works, but, curiously enough, his destination and the time of his journey are plainly set forth in Patton's *Modern History of the World* (Philadelphia, 1887): Hidetada, seeing how European customs were being introduced into his kindom, felt disquieted, so he sent, in 1620 (6th y. of *Genwa*), a commissioner to investigate Christianity *in Europe*. The report which he brought home was not favourable to it, so Hidetada strictly forbade foreign intercourse.

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Subsequently Ibi gave information about Christianity to Inoue Chikugo-no-kami Masasige (said to have formerly been a retainer of Gamō Uzisato). The latter was in the 17th. y. of *Kwan-ei* (1640) appointed to supervise Christianity and made strict inquiries for believers.

About the same time Simazu Yosihisa, lord of Satsuma, also sent his retainer Samesima to Seiyō to investigate Christianity. On receiving his report when he returned, the lord perceived the injurious effects Christianity would have on the country and forbade it.

The prohibition of Christianity by the Tokugawa government and others has given rise to much discussion; but it is quite clear that, at the outset, the question was dealt with in the most careful manner, and that as a matter of fact, the due administration of the state at that epoch necessarily required such a measure.

CHAPTER VI

INTRODUCTION OF EUROPEAN KNOWLEDGE— THE ORIGINAL CIVILIZATION OF JAPAN

Since Japan was first known to Europeans by the books of Pinto and the missionaries, her condition has been for them somewhat of a matter for wonder. They have been amazed at her unexpected progress and improvement, and in some respects have been inclined to regard her as an Elysium or Utopia. There was in olden as in modern times a keen desire to appropriate whatever seemed best fitted to Japan. The first fire-arms were purchased from the Portuguese, and a manufactory was at once set up, where they were rapidly made. Foreigners were employed to teach Western methods and the use of appliances. An Englishman, William Adams, was kept at the headquarters of the Shogun's government to instruct the natives in navigation and shipbuilding. The Spaniards were asked to send ship-carpenters and miners.[1] The Dutch introduced European medicines and explained medical practice.

Although it was the Catholics who disturbed the peace of Japan at that period, yet to them must in fairness be ascribed the first introduction of European knowledge. The first Japanese to learn a foreign tongue was probably Ryōsai or Anzirō, the physician of Yamato, who, as related in Chapter IV, embarked on a Portuguese ship at Kagosima in the 12th. y. of *Tembun* (1543), and thence sailed to Malacca, and ultimately to Goa in India, where he learnt Portuguese from Francis Xavier. Xavier, in a letter he sent to Portugal, remarked that this Japanese had learnt Portuguese within eight months and could read as well as write it, that he was an intelligent man and had already mastered the outlines of the Catholic religion. In the 7th. m. of the 18th y. of the same era (1549) he, with two other Japanese, brought Xavier to Kagosima. His name was famous for having gone to Tenziku (India), resided there for some

1. Cf. Chapter XVI.

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time and learnt a new religion.[1] He translated several religious books, such as the Gospel of Matthew, into Japanese, and Xavier transliterated them into Roman characters. This was the first translation of a European book into Japanese. After that, those who learnt Portuguese, Latin or Spanish, especially the first, were numerous, above all in Kyūshū, where Catholicism most prevailed. The friars who came to Japan, other than those of Portuguese birth, had to acquire more or less knowledge of Japanese or Portuguese. They learnt the former with the Japanese books transliterated into Roman characters which are mentioned above, or in the Japanese school of languages which had been established at Manila, and also in the Jesuit schools in Japan at Azuchi in Ōmi, Kazusa and Amaxa in Hizen &c. Romanized Japanese spelling books, dictionaries, grammars and other books were compiled. These books were at first copied out by learners. The oldest printed Japanese book in Roman characters extant was that printed at Kazusa near Simabara, Hizen, in the 19th. y. of *Tensho* (1591) with types brought to Japan by the Portuguese priest Valiniano, (Valignani). Several books of this kind were afterwards published, were current everywhere, and possessed by many people. When Christianity was prohibited, these books were nearly all destroyed, and only a few copies exist in Japan and Europe.[2]

Romanized Japanese stamps were then frequently used by many persons, among others by three feudal princes, Ōtomo Sōrin, Kuroda Josui (Yositaka), and Hosokawa Tadaoki (Etchū-no-kami) who had stamps on which their names were inscribed in Roman characters. These are found in old documents which are still extant.

AN ANTIQUE STAMP IN ROMAN CHARACTERS

In this stamp four letters X U Z I are inscribed in black. It is found in a receipt, dated the 2nd. y. of *Kōji* (1556) which was given to the Imperial household. This is the oldest stamp in Roman characters which has been preserved.

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1. A further account of Ryōsai is given in Chapter XX.

2. Copies of the title-pages and other portions of these books were collected by Sir Ernest Satow (formerly British minister at Tokyo and then at Peking), who is well acquainted with Japanese, and reprinted by him (21st. year of Meizi—1888) with explanatory notes under the title of *The Jesuit Mission Press in Japan: 1591-1610.* There is a copy of a Catholic book written in Japanese characters in the museums of European countries. Dictionaries, Portuguese-Japanese, Spanish-Japanese and *vice versa*, and Latin-Japanese, together with grammars of these languages, which were published in those days at Amakusa, Nagasaki, Rome, Mexico, and an English-Japanese vocabulary by Medhurst (Batavia, 1631) are now very rare.

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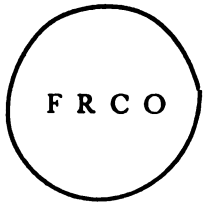

THE STAMP OF ŌTOMO SŌRIN, LORD OF BUNGO

In this stamp four letters F R C O, are inscribed in vermillion, these being an abreviation of Francisco, Ōtomo Sōrin's baptismal name. He was baptized in the 7th. y. of *Tenshō* (1579) and called himself Francisco after Francis Xavier.[1]

"Simeon Josui"

THE STAMP OF KURODA JOSUI, OF CHIKUZEN

In this stamp (vermillion) the letters Simeon Josui are inscribed. Josui's (or Yositaka) former name was Kodera Kambyōe. The stamp was also impressed on public documents by his son Nagamasa, (dated 18th. y. of *Keichō*—1613).

"Tadauoqui"

THE STAMP OF HOSOKAWA TADAOKI, LORD OF HIGO

In this stamp (vermillion) the letters Tadauoqui are to be found. It was impressed on a public document (dated 19th. y. of *Keichō*—1614) given to one of his retainers. Besides that the present author possesses a document.

People had these stamps in Roman characters made for them, either because they were adherents of the Western faith or merely from a taste for novelties.

The Catholic priests, not to mention Xavier, who then came to Japan, were generally men of intelligence and learning. That is one of the reason why persons of the upper classes became their adherents. The first map of Japan (except for the maps of the world in which Japan was included) made in Europe was that of the Portuguese and Spaniards made shortly after they visited Japan. Another was made by the Jesuit Mission in 17th y. of *Keichō* (1612).[2]

Yasui Santetsu (Shunkai) was a learned mathematician and astronomer. In the 10th. y. of *Kwanbum* (1670) he constructed a celestial globe from his own measurements and astronomical plans. He also made a map of Japan with longitude and

1. Reference is made to this in Chapter VIII.
2 According to *Ezo Zakki*, the statement being probably taken from a Dutch authority.

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latitude. He was the first to make maps and globes of this kind. He was profoundly versed in chronological science and frequently urged on the government that it should adopt a new calendar which he had drawn out, in place of the old one which had been copied from a Chinese original and used for many years, and the calculations of which with regard to eclipses, etc., were inaccurate. Yasui's calendar, entirely a product of Japanese originality, was finally adopted from the 2nd. y. of Jōkyō (1685) under the name of the Jōkyō calendar. It was so accurate that all its calculations coincided with astronomical phenomena. Yasui counted from the first year of the reign of the Emperor Zimmu to his own time and made a *cho-reki* (perpetual calendar). He was very skilful in this branch of science and was therefore called the "Mathematical Sage."[1]

The first Japanese book printed in Europe was a novel published by Dr. Pfizmaier in Vienna. In printing it 481 types of *kana* or the Japanese alphabet and those of 227 Chinese charactors were used. The date of its publication is unknown, but it is mentioned in Hildreth's *Japan* (1855).

Among the women who first learnt a European language was the wife of Hosokawa Tadaoki, lord of Tango, afterwards of Higo. She learnt Latin and Portuguese friar. She became a Christian, though her husband did not, and received the baptismal name of Grace. She was a daughter of the well-known soldier, Akechi Mitsuhide, and was beautiful and courageous. Shortly before the celebrated battle of Sekigahara (5th. y. of *Keichō* 1600), she committed suicide when about to be captured by the enemy. Her noble death brought great credit to the Tokugawa party which, in that decisive struggle gained a victory over the Toyotomi troops.[2] This is the only instance on record of a Catholic having made a self-sacrifice in the cause of loyalty or patriotism.

Several European words and letters were assimilated by the native language at an early date, as they are now. They are as follows:

Some Japanized words of Foreign Origin

D.=Dutch. F.=French. G.=German. I.=Italian. P.=Portuguese. S.=Spanish.

Japanized Words	Origin	Notes
tabako[3]	tabaco P. S.	tobacco—D. tabak.

1. From T. Endō's *Dai Nihon Sūgaku Si*, ("History of Mathematics in Japan"); Tokyo. 1896 and other sources. The work mentioned gives much useful information concerning the science with which he deals.
2. Some of the many other typical episodes representative of the characteristic purity and nobility of Japanese women are given, among other English works, in the *History of The Empire of Japan* compiled by the Education Department (Tokyo, 26. *Meiji*—1893 I. Nitobe's *Bushidō or Soul of Japan*, Tokyo; A.M. Bacon's *Japanese Girls and Women*, Chap. VIII," Samurai Women:" Boston & New York, 1891, &c. The last mentioned book contains a few mistakes, which are somewhat common in foreign writers.
3. There are several theories of the origin of this word as noted in *Gwaikō Tsūsho Sidan*, p. 252.

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Some Naturalized words of Foreign Origin

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[illegible]

[illegible]

[illegible]

Japanized Words	Origin	Notes
kiseru	khsier[1]	pipe.
kappa	capa P. S.	cape; overcoat—I. cappa; D. kaap.
manteru	mantel D.	mantel—P. S. manto.
saberu	sabel D.	sabre—S. sable; F. sabre.
rasha	raxa P.	woollen cloth.
kanakin	canequim P.	calico.
birodo	veludo P.	velvet.
meriyasu	meias P.; medias S.	knit goods; hosiery.
sarasa	sarasa P.; zarasa S.	printed cotton cloth; chinks.
botan	botão P.	button.
pan	pão P.; pan S.	bread—F. pain
kasutera	castella P.; castilla S.	sponge-cake.
karumeira or *karumeru*	caramelo P. & S.	caramel, sugar candy.
aruheito	alfeloa P.	sweet cake.
kompeito	confeito P.	comfit; hard sweet meat.
shabon or *sabon*	sabão P.; xabon S.	soap—F. savon.
karuta	carta P. S. I.	playing card—D. kaart; F. carte.
koppu	cop. D.	cup.—P. S. copa; I. coppo, coppa.
furasoko	frasco P. S.	flask—D. flesch.
biidoro	vidro P.	glass—D. glas.
rappa	roeper D.	speaking-trumpet.
orugoru	orgel D.	organ.
brikki	blik D.	thin plate of iron.
penki	pek; pik D.	pitch; paint.
kantera	kandelaar D.; candeia P.	hand-lamp made of metal.
mesu	mes D.	knife—G. Messer.
kareuta or *kariuta*	galeota P. S.	galiot, small vessel.—D. galjoot.
daraiban	draaibank D.	lathe.
siro	?silo S.	castle (originally, wall of storehouse).
dontaku	zontag D.	sunday—G. Sontag.

The following words may also be noted: Japanese, Portuguese and Spanish *cha* (which both have the same sound) meaning tea are derived from Chinese. Japan-

1. A tobacco-pipe is called *kiseru* from the Cambodian word *khsier* (a pipe; a bamboo stem is called *rau* from the name of country near Cambodia, whence it was imported. In an old Japanese book there are said to be two islands, Kiseru and Tabako in the neighbourhood of Taiwan (Formosa). Possibly this statement is erroneous. In this connection it may be mentioned that the words introduced from India and the adjacent islands include: *inden*—Indian leather; *santome* (from St. Thomas)—a kind of striped cotton cloth; *aka* (a Sanscrit word)—water; *abiru* (a Sanscrit word)—to bathe with water &c., &c.

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ese *Dono* (sometimes contracted to *Don*), and Portuguese and Spanish Don, a title corresponding to Esquire or Mr., Japanese *siro* and *wata*, and German *Schloss* and *Watte* meaning castle and cotton respectively, are cases of merely accidental resemblance.

After the strict enforcement of the prohibition of Christianity the importation of all European books was forbidden, and even Chinese books which dealt with the Christian religion or contained such words as *Yaso Kitoku* (the Japanese pronunciation of Chinese characters representing Ιησους χριστος, the Greek form of Jesus Christ), *Tenshu* (*Deus* or God) or *Saiyo* (Western countries) &c. were not allowed to be brought into the country. This was decreed in the 7th y. of *Kwan-ei* (1630), and after the Catholic insurrection at Simabara all books referring to the Christian religion were ordered to be burnt. Hence several sciences, such as astronomy, geography, military tactics and medicine, which had in part been introduced from the West were interrupted in their progress. Tokugawa Yosimune, the eighth *Shogun* of that *regime*, who was an intelligent statesman, observed how disadvantageous such a law was to the country, relaxed the prohibition and, in the 5th y. of *Kyoho* (1720), permitted the importation of books which had no reference to Christianity. From about that time the European method of astronomical calculation was adopted. Nearly twenty years later Aoki Bunzō (Konyō) and others learnt Dutch from the Dutch at Nagasaki by order of the *Shogun*. They were the first to study European books after the prohibition of foreign intercourse.

According to a foreign writer (I. Titsingh) the Dutch language was, at the end of the 18th. and beginning of the 19th. century, learnt by many persons in Japan, including several noblemen and physicians. The lord of Satsuma, (Simazu Sigehide, *or* Eiō) father-in-law of the Shogun, (Tokugawa Ieharu), used to write part of his correspondence in Roman characters, so that his secrets might be kept concealed from others.

Thenceforth the European system in every branch of learning was introduced into the country. During the Kokwa era (1844-7) Murakami Eishun, a physician of Matsusiro, and Fuzii Sabro, a physician of Kaga, first learnt the French and English languages respectively. These men laid a foundation to the study of such European languages as were and are available for the advancement of science and the development of commerce. For these reasons, soon after the renewal of foreign intercourse, students were sent by several clans to Europe and America. As already observed, the Portuguese Catholics were pioneers in introducing European knowledge into this country. Their religious propaganda was injurious to the state, but *fas est et ab hoste doceri*. Next to them came the Dutch, who as *quid pro quo* for their monopoly of trade in Japan, poured through the narrow entrance of Nagasaki a small amount of that European knowledge which otherwise could not have been obtained.

The original civilization of Japan, both intellectual and material, has been handed down from a very remote past, long before Europeans first visited this country many

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hundred years ago, as has been justly remarked by able native and foreign critics. Speaking of material civilization, no one, who sees the fine art of Japan, can deny it is far superior to that of Europe or any other land. Any one who visits this country and, amongst other things, sees the many beautiful works of art in the shrines at Nikkō and the splendid works in the temples at Kyōto, Nara, etc., cannot but wonder at and admire the extreme skill that has been lavished upon them and their magnificence which can be approached by no other nation. In some measure a conception of a part of the civilization of this country can be thus formed. In the name of Japan we may well be proud before the world of such works of art, as the peculiar treasure of the country. This fact can be easily verified by an observer who visits various so-called civilized countries, sees what is called fine art there and compares it with that of Japan.

What follows will amply prove both the ancient civilizatiou of Japan and the faculty of originality characteristic of the race. The Shōsō-in, or Imperial store, house, which belongs to the Tōdai-zi at Nara, Yamato, was built in the Nara epoch, and is fortunately still extant, in spite of the fact that the Tōdai-zi has twice been burnt. In this building are preserved numerous articles of the period, which afford us the rare opportunity of seeing the actual productions of the industrial and fine arts of more than ten centuries ago. An official who recently made an inspection of these objects by order, reports as follows:[1]

"On examining the articles which have been preserved in the Shōsō-in for upwards of a thousand years, we found several varieties of precious stones and glass,[2] such as emeralds, agates, amber, crystal, coral &c. All the pieces of coral, which are small in size, are branch-shaped. There are numerous pieces of glass of various colours, green, yellow, brown, whight, light blue, purple &c. The majority, whether large or small, are round, some however being slightly oblong or flat. There are cups, both with and without a foot; some are decorated with figures and have truncated angles, the workmanship being marvellously fine. In a box are a number of broken pieces of glass, evidently collected when these glass wares were manufactured. Several kinds of stones for the production of glass were also found.

"Strange to say also, there are a number of pieces of soap preserved in a box, each piece being shaped like a swordguard with a hole through the middle. They are very greasy, having apparently been made from animal grease.

"There are a number of woollen rugs like *mōsen* or tapestry. They are red or white, and some are figured. It is mentioned in old records that such tapestries were used at that period. A specimen of pictorial art in gold lacquer is to be seen in the

1. The store-house is only opened by special permission of the reigning Emperor, without which no one can enter.
2. Glass was largely manufactured in Japan in ancient times under the name of *fuki-dama*.

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scabbard of a long sword which was worn by the Emperor Shōmu (724-48). The picture is a representation of an animal and a cloud, and is painted with coarse gold dust.

"We took some suits of clothes from a box in which they had been stored, but they had lost their original forms and were crumbling to dust. But although brocades and other silk materials have thus decayed, during their storage of more than a thousand years, stuffs made of hemp or straw have survived without losing their original qualities. Three modes of dyeing can be observed in these stuffs. One is the method of binding the stuff with cords (the same method as that which is now called *sibori*). Another is that of dyeing after coating the surface with wax on it. The third method is that of laying the stuffs between two boards figured with landscapes, flowers, birds &c. Sometimes this process is repeated twice or thrice, and its results are very beautiful. There are several suits of clothes, some of which probably belonged to the Emperor. In all cases the sleeves are so long that they hang down nine to twelve inches from the wrists, as was the ancient fashion."

Great works such as the colossal statues of Buddha at Nara, Kyōto and Kamakura and the castle of Osaka, excite the wonder of every visitor.

A foreign observer writes:

"Of architectural works in Japan, the castle, *yashiki* or large mansion, and *torii*[1] may be said to be original products. The pagoda is from China. Though far beyond the structures of Egypt or India in aesthetic merit, the Japanese castles challenge wonder at their vast extent and the immense size of the stones in their walls. In the castle of Ōsaka, built by Hideyoshi, some of the stones are forty feet long, ten feet high and several feet thick. In the castle of Tokyo, in the citadel or highest point, the walls have many stones sixteen feet long, six wide and three thick. These were brought from near Hiogo, over two hundred miles distant. Before the labour of the mediaeval masons, the traveller wonders how the pygmies of those days could build such stupendous works as astonish the tourist in Egypt, India, Assyria, China and Japan, or raise colossal stones or transport them into positions hundreds of miles from their home in the quarry.

"In Asiatic countries labour is cheap and aboundant. What the European and American accomplish by an engine and a ton of coal, the exponent of so many foot pounds or horse-power, the Asiatic accomplishes by thousands of human arms."

The work of a French writer, F. Crasset, is one of the oldest European books on Japan.[2] In this work the statement is made that Japanese civilization far excels that of Italy, then the most civilized and refined nation in the whole of Europe, and that it is characteristic of the Japanese to be high-minded, proud, upright, courageous and

1. Gateways, made of stone or wood, erected in front of shrines. A model of one is to be seen at the entrance of the Zoologischer Garten at Berlin.
2. *Histoire de l'Église du Japon*, Paris, 1689 &c., chiefly compiled from the correspondence of the Catholic priests.

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clever. Almost all visitors to this country in those days were of the same opinion. Some of the early European travellers were as first inclined to imagine Japan to be merely a remote and uncivilized Island, but on examination they began to perceive unexpected developments in several directions, more especially in agriculture, although domesticated animals, the flesh of which the natives did not eat owing to Buddhistic influences, were very scarce.

On the other hand many recent observers, and curiously, nay unfortunately, most of them belong to this country, are near-sighted and lay too much stress upon merely material civilization, ignoring that intellectual civilization which is peculiar to this country. Such writers are apt to say simply that Japan has suddenly become civilized and made progress during the present *Meizi* era, that is during the last thirty years or so. A superficial notion indeed! Anyone who holds it does not know the history of this country. He must imagine that a castle is built in a day and that a tree bears its fruits in a few hours. It is only right to say that "The Japanese have improved upon their borrowed elements fully as much as the French have improved upon those of Roman civilization. By permanent, universal peace, before the opening of the country, were developed the characteristic growths of the Japanese intellect, social economy, and manual skill that have made the nation unique in the earth and Japanese art productions the wonder of the world."[1] It may safely be said that the reading and study of European and American books or those written and translated into the Japanese language, have done more to transform the Japanese language, have done more to transform the Japanese mind, and to develop an impulse in the direction of modern civilization than any other cause.

The Japanese are often credited with a desire to copy and imitate everything European or American. But only a person ignorant of Japanese history can have so superficial a notion. Generally speaking, we Japanese have no admiration for a thing merely because it comes from abroad. European painting, music and drama, the very things which the foreigner might fairly assume to be worthy of his admiration, leave the Japanese cold. When therefore the European observer deplores the decay of old Japan it may console him to reflect that in the spheres of painting, music and drama at least, the Japanese is prepared to grow by evolution, not by revolution. He may rest assured that many forms of Japanese art have nothing to fear from abroad, and that such Japanese as went abroad to study excited no particular enthusiasm when they returned, and displaced none of the national favourites. Our native art will of course in time be modified to the extent of making anatomical accuracy and mathematical perspective of more relative importance; but even as matters stand to-day, the great body of Japanese connoisseurs feel that Europe has more to learn from Japan than Japan from Europe—in the domain of art at least. The masterpieces of native art are jealously treasured in museums and the homes of wealthy men of taste. The money value of good native work has not decreased; in the country it is in steady demand, not merely in Japan but abroad. The foreigner can no more pick up art treasures in the streets of Tokyo than he can pick up Raphaels and Turners in the curiosity shops of London, New York or Paris.

A country naturally has, and must have, its own characteristic or element of superiority, lacking which its dignity and reputation would scarce be preserved.

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1. Griffis's *The Mikado's Empire.* For further observations on Japan by foreigners see Chap. XXXIV.

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"Nô," "Masque," and the Greek Play

By Zen Yamamoto

(I) The 'Nô'.

The 'Nô' is a Japanese lyrical and classic drama, holding to the fundamental principles of the three unities of Action, Place, and Time. The following description of the 'Nô' appears in "Nouveau Larousse illustré": "'Nô', drama lyrique et liturgique, mêlé de danses, qui prit naissance au Japon, à la fin du XIV siècle est dans un style un peu spécial et d'une très haute valeur littéraire. L'action comportait un certain nombre de types traditionnels, personnages historiques ou mythologiques, que l'on reconnaissait aux masques dont se servaient les acteurs. Les acteurs qui figuraient dans les *nô* comptaient parmi les fonctionnaires."

'Nô' is sometimes written 'Nō' or 'Noh,' 'Nô' or 'Noh' being commonly used by English, French, and other foreigners. On account of the origin of the 'Nô,' it is well worth studying; in the Ashikaga dynasty (1336-1573), two great artists, well-known as 'Kan-Ami' and 'Se-Ami,' reformed the play of the 'Saru-Gaku,' which was in popular favour in those days; at the climax of the Yamato Saru-Gaku School, the 'Saru-Gaku' changed its name to 'Nô,' which was fashionable among the Japanese upper classes.

The construction of the 'Nô' drama is based on mythology, ancient history, and religious legend, much the same as the 'Masque' is made up of Greek and Roman mythologies and moral allegories, and the *dramatis personae* of the 'Nô' play are metaphysical persons as in the 'Masque' and Greek play. There are several rôles in the 'Nô' play: the Shité (*Protagonist*—leading rôle); the Waki (*Deuteragonist*—supporter of the leading rôle), the Tsuré (*Tritagonist*—companion of the Shité or Waki), and the Chorus. The Shité (Protagonist) changed his costume for the second act, and wore a mask. The interlude between the two acts was filled by a farce termed "Kyo-Gen."

The 'Nô' is somewhat suggestive of a Greek play in miniature, having a chorus of some half a dozen old men with masks for the chief actors, but it has also something in common with the English 'Masque.' The rendering of the poems and songs in the 'Nô' drama is given to some extent as a Shakespeare reading intoned, if such a thing could be possible.

It is a peculiarity of the 'Nô' play that it is not performed in the public theatre. The 'Nô' play in some instances has been performed by Japanese noblemen on a 'Nô' stage, upon such occasions as the marriage of a member of the Imperial Family or some other important event; hence Their Majesties the Emperor and Empress and the rich noblemen of Japan kept troupes of 'Nô' players and musicians

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(12) The 'M' space.

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for the purpose of maintaining this ancient national drama, and for such special occasions as marriages, festivals or other important occasions for the entertainment of the guests.

If foreigners can understand the outline of the 'Nô' from the English translations, which give their essence, their interest may be stimulated by finding in them a counterpart of the 'Masque' and Greek play. East and West are united by the common features of the 'Nô,' the 'Masque,' and Greek play

(II) The 'Masque'.

The 'Masque' was in vogue in England in or after the year 1513. It was a dramatic kind of dance, occupying a middle place between a pageant and a play. It was a combination of dancing and music with lyric poetry and declamation in a spectacle characterised by magnificence of presentation. The origin of the 'Masque,' which was performed at the beginning in England, is hard to trace from books, but it is not too much to say that the antecedent of the 'Masque' had been growing in popular favour in England before the year 1513, and the name 'Masque' appeared in various English books which were published in and after that year.

We can compare the 'Nô,' which was in popular favour in the days of about 500 years ago, to the 'Masque' having the 'Mysteries' and 'Moralities' of pre-Shakespearian days. By comparison, it appears that the 'Nô' drama in medieval Japan reached a higher level than the 'Masque' in medieval England, with the exception of architecture. The 'Masque' was somewhat rough and vulgar, and displayed little of the beauty and refinement of the lyrical 'Nô' drama.

A Japanese 'Nô' writer said about the beauty of the 'Nô' play as follows: "What the Japanese play lacks in dramatic quality is to some extent compensated for by beauties of another kind: graceful or majestic motion, grave, pathetic gesture, sober, or dazzling drapery." The 'Masque' was more popular and more gorgeous in appearance and performed on a larger scale than the 'Nô.' The scenic accessories of the 'Nô' stage are generally of the simplest kind, and they are in no way much beyond the unimaginative scenery of Seakespeare's age.

During Elizabeth's reign (1559-1603), the 'Masque' greatly improved, and King James 1 (1566-1625), of England, was extremely fond of the 'Masque' performance, and his reign was called the 'Masque's Golden Age.' There were many 'Masque' writers during and after the reign of King James 1, some of them very prominent: William Shakespeare (1564-1616), Francis Bacon (lawyer, philosopher, and essyist, 1561-1626), Ben Jonson (dramatist and poet, 1573-1637), and John Milton (dramatist and poet, 1608-1674). We can trace the 'Masque' in 'The Midsummer Night's Dream' (1594), 'The Tempest' (1603) and 'The Winter's Tale' (1611) by Shakespeare; the 'Masque of Flowers' by Francis Bacon; the 'Masque of Hymen,' and the 'Masque of Queens' by Ben Jonson; 'Comus' (1634) by John Milton.

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The 'Masque of Flowers' was presented by Francis Bacon to the Duke of Somerset on the occasion of the Duke's marriage. Of Ben Jonson's works there now remain about 22 pieces out of a hundred, and all of them are *chefs-d'oeuvre*. He wrote more masques than all his contemporaries together, and they are of extraordinary variety and poetic excellence. He did not invent the masque, but he gave dramatic value to it, especially in his invention of the anti-masque, a comedy or farcial element of relief, entrusted to professional players or dancers. He enhanced, as well, the beauty and dignity of those portions of the masque in which the nobility took parts to create, by their gorgeous costumes and artistic grouping and evolutions, a sumptuous show. In the 'Masque of Christmas,' and the 'Gipsies Metamorphosed' especially, there is discoverable that power of broad comedy which, at court as well as in the city, was not the least element of Jonson's contemporary popularity. 'Comus,' a dramatic poem presented by John Milton to Lord Brackley, was first produced with music by Lawes at Ludlow Castle on Michaelmas Night, September 29, 1634. It is said that John Milton was then twenty-six years of age, and that 'Comus' was one of the finest of the masque in English literature—it is a good work from which to study the masque. Cômos (Comus) in later Greek mytholgy was the God of Revelry, the son of Circe and Bacchus, presented as a drunken winged youth bearing a torch; it would be specially appropriate to the Rural Dionysia—the harvest-home of the vintage, or the Greater Dionysia which celebrated the return of Spring.

(III) The Greek play.

The Greek drama has been expressd in the critical principles known as the 'Three Unities' of the universal drama. The first is the Unity of Action, which means no more than the subordination of details to the impression of the whole. Greek drama was confined to a single story: to have introduced more than one hero would, to a Greek mind, have involved more than one Chorus. The ancient Greek play introduced no scenes but such as could happen in the presence of the Chorus. Thus for the tragedies of the Greek stage Unity of Action imples a single story presented from a single point of view.

The other two unities of Place and Time relate to changes of scene. In Greek drama, the Unity of Place and the Unity of Time imply the arrangement of the story so that only those incidents are selected for acting which may be represented as happening in one single place at one single time: any other necessary incidents must be narrated in Choral Odes, or in the 'Messenger's Speech,' or made known by some means other than that of acting (an example is in *Hercules*, the apparition of Madness paints beforehand the effect she is going to produce behind the scenes). Compression of time in the course of a play come to almost the same as intervals between scenes. For these two principles the Chorus is mainly responsible. The fact that it remained in the orchestra during the interval between one episode and

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another made a whole tragedy one continuous scene, without any break for changes of place and time.

Richard G. Moulton said about the Greek stage and play in his book entitled "The Ancient Classical Drama":—

"The following note sums up the salient points:

"(1) The Theatre.—The Theatre was open, and large enough to contain the whole population of a city. The Stage and Scene were ultimately of stone: but there is some doubt how early this was substituted for the primitive wooden structure. This permanent Scene represented an elaborate façade of a palace, in which there were Central and Inferior doors; the whole could however be concealed behind Movable Scenery. The Stage was a narrow platform running the whole length of the Scene: of the two entrances at each end the one on the spectators' left indicated an entrance from a distance, the other an entrance from the immediate neighbourhood. Considerably lower than the Stage was the huge Orchestra, with the Altar of Dionysus (*Thymele*) in the centre, and two Entrances (*Parodi*), as with the Stage. A flight of steps connected the Stage and Orchestra, and was continued out of sight in the 'Steps of Charon,' used for ghosts and apparitions from the underworld. There was very little machinery. Turn-Scenes (*Periacti*) were prism-shaped side-scenes fixed at both ends of the Stage, and turning on a pivot to produce the (rare) changes of scene. The Roller-Stage (*Eccyclema*) was a contrivance by which an interior scene could be rolled out from the Central Door to the front of the stage. To these add the *Machina*, which has given rise to the proverbial *Deus ex machina*,—a crane-like contrivance for swinging out a deity, who would thus appear in mid air.

"(2) The Number of Actors.—The number of Actors was confined to two, later to three (called *Protagonist*, *Deuteragonist*, *Tritagonist*), and in a few plays there is an appearance of a fourth. But this merely means that there could not be more than that number of speaking personages on the stage together at any one time. Each of the Actors would take several different parts in different scenes; and the number of mute personages on the stage was unlimited.

"(3) The Costume and Mask.—The Costume maintained a Bacchic brilliance and dignity of proportions, especially the Buskin (*Cothurnus*), a thick shoe for increasing the height of the Actor, and which has become a synonym for Tragedy. The Costume included Masks for the Actors and Chorus: the latter of course never wore the buskin. These Masks were not individual, but indicated types, such as King, a priest, a slave, a young man, an old woman, &c. The use of Masks would be a great limit on individuality, tending to make the persodages of an ancient play fall into classes and types.

"(4) The Delivery.—The Delivery was conventional, not realistic. Choral Odes and Stage Lyrics were sung, Blank Verse was declaimed; and

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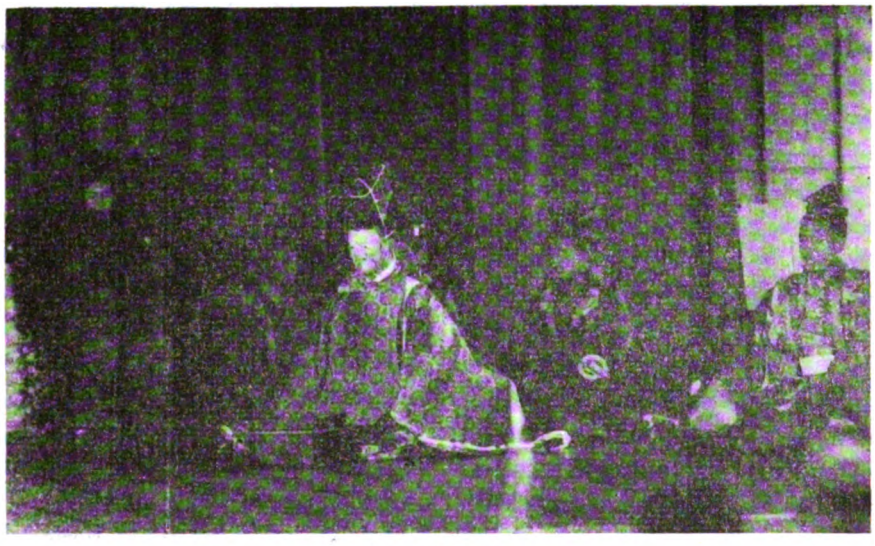
there was an intermediate 'recitative' (*paracataloge*) about which little is known.

"(5) The Choregi or Chorus-providers. — The mode of bringing out tragedies assisted to maintain the spectacular character of the whole performance. This was by *Choregi*, or Chorus-providers, wealthy Athenians to whom lot assigned the duty of providing the magistrates with the expenses of so many Choruses. The magistrates then assigned these to the poets who made application. With the Chorus went other expenses of a dramatic exhibition. There was much competition in display between these Choregi.

"The influence on Ancient Tragedy of the Greek Theatre and theatrical representation rests mainly on the fact that Tragedy never ceased to be a solemn religious and national festival, celebrated in a building which was regarded as the temple of Dionysus, whose altar was the most prominent object in the orchestra, and in presence of what may fairly be described as the whole 'public' of Athens and Attica."



The 'Okina'.

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Shinano Hot Springs

The Province of Shinano is familiar to foreigners in association with the name of Karuizawa. But the hot springs there may not be so well known.

In Shinshu, there are many hot springs, due to the existence of the famous Asama volcano. They are but seldom visited by upper class people from Tokyo, as it takes eight or nine hours by train or automobile from Tokyo. They have, therefore, not complete accommodations. At the same time, they are simple and comparatively cheap.

Karuizawa is reached in six hours from Uyeno, Tokyo, by the Shinyetsu line, and thence Nagano, the capital of Shinano Province, lies three hours further by train. The visitor to the hot springs leaves the train at Toyono Station, the second station beyond Nagano. Then, he takes an automobile towards the east for about an hour and finds himself in the mountains, where are the Yamanouchi Hot Springs.

This is the general name of eight hot springs in the neighbourhood, similar to Hakone, which is the general name of seven hot springs. The Shibu Hot Spring is in the centre of them, and the auto-bus fare is only 70 sen from Toyono to it.

These hot springs are girdled by the clear Hoshi River and are backed by mountains. The place is noted for skiing. A prefectural road runs through them as far as the famous Kusatsu Hot Springs in the Province of Kozuke, 7 *ri* away.

Yutanaka Hot Spring.—This is a colourless and pure sulphur and brine spring, efficacious for diseases of women, skin diseases, rheumatism, gout and neuralgia. It was discovered by Priest Chiyu in the reign of the Emperor Tenchi. The place is 2,400 feet above the sea level. The Hoshi River flows before the hot spring, with Yudaira Hill at the back. To the south-west, it overlooks Togakushi, Myoko and Kurohime Mountains, and in the east lie Kasagatake and Iwasuge Mountain. On the hill is a recreation ground. There are twelve large inns.

Andai Hot Spring.—This is a brine spring with properties similar to the above-mentioned. The place is 1,600 feet above the sea level and is situated between the Shibu and Yutanaka Hot Springs. The Hoshi River passes it. Similar to the Yutanaka, it overlooks in the east Kasaga-take and Yokote and Iwasuge Mountains and in the west such big mountains as Mitake, Iitsuna, Kurohime and Myoko. There are seven big inns there.

Shibu Hot Spring.—This is a brine spring somewhat muddy and white, being similarly efficacious as the abovementioned two. It was discovered by Priest Gyoki in the Jinki era (724-728). It stands about 2,500 feet above sea-level. It is the same in geographical position as the Andai, having the Hill of Yudaira at the back and facing the Hoshi River. The dwelling houses are situated in the north-east. Shinmei Mountain, the Amakawa Shrine and the Onsen Temple at the back of it are worthy of a visit. It is 7 *ri* from this place to the Kusatsu Hot Springs through the Pass of Shibu. There are

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fourteen inns. This spring is the most prosperous of the Yamanouchi Hot Springs, the total number of visitors being about 100,000 a year, according to the latest returns available.

Kanbayashi Hot Spring.—This is another brine spring with the same properties as the above-mentioned. It stands 2,500 feet above sea-level. It commands a view of the Shibu, Andai, Yutanaka and Kakuma Hot Springs. Here is the villa of the late Terasaki Kogyo, a great artist of the Meiji and Taisho eras, who often made views of the vicinity subjects of his pictures. On his demise, the villa was turned into a Buddhist temple called the Kogyo-ji. The scenery is especially fine in the spring, when the cherry trees are in full blossom and in the autumn, when the leaves change color. In the winter, it is visited by many skiers, whose number is increasing yearly. There are three inns. Many students stay there for study in the summer, when it is cool and quiet.

Hoppo Hot Spring.—This spring lies at a mountain about 2 *ri* from Kanbayashi. It is a colourless and transparent brine spring. It is the highest of the Yamanouchi Hot Springs and stands at 4,200 feet above sea-level, being called the Yamano-yu (the Mountain Hot Spring). Even in mid-summer, it is chilly in morning and evening. A large number of students visit it in the summer vacation. It commands a view of the Japan Alps in the distance, and it is surrounded by forests. At night, one can see the lights of the City of Nagano. There are only three large inns, each of which can, however, accommodate 300 guests.

Jigokudani Hot Spring.—People associate Yamonouchi Hot Springs with Jigokudani. This hot spring is situated on a hill about 2 *cho* from Shibu. There is a fumarole in it, which is the origin of the name, Jigoku (Hell). This fumarole is a natural hole about two inches square in the river bed, emitting steam and boiling water to a height of tens of feet with a roaring sound. There is only one inn there.

Kumano Hot Spring.—This spring is on a hill about 2 *ri* from Shibu, said to have been discovered by the famous Sakuma Shozan in the Kaei era (1848-1853). The feature of it is that the bath-tub is covered by a thin frosted glass-like substance, which grows gradually in thickness until figures or letters can be drawn or written freely on it. There is nothing like it anywhere in the country. Dr. Jimbo and Dr. Shida, who recently inspected the spring, admired it as quite unusual. There is only one inn there.

Kadoma Hot Spring.—This spring lies half a mile south of Yutanaka. It is a colourless and transparent brine spring, being efficacious for brain, stomach, eye and skin diseases. The site is high and the air clean. It commands a fine view, overlooking the Kadoma River. There are some places of interest such as the Yakushi Temple, the Recreation Ground and the Niso-zuka (the Two Priests' Tomb). There are five inns there.

Among the places of note in the neighbourhood, we may mention the Biwa-ike (*Biwa* Pond). It is situated about a *ri* from Shibu. Its water is dark-greenish. It is surrounded by forests of acerose trees and white birches. The name of the pond comes from the fact that it is like the *biwa* in shape; or

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the tradition that once in ancient times a *biwa* came from this pond to the Onsen Temple. This *biwa* is still kept at the temple.

There is a big fall called the Kanman Fall in the upper part of the Kadoma River. It is 62 feet in width and 390 feet in height. It can be viewed only from a distance.

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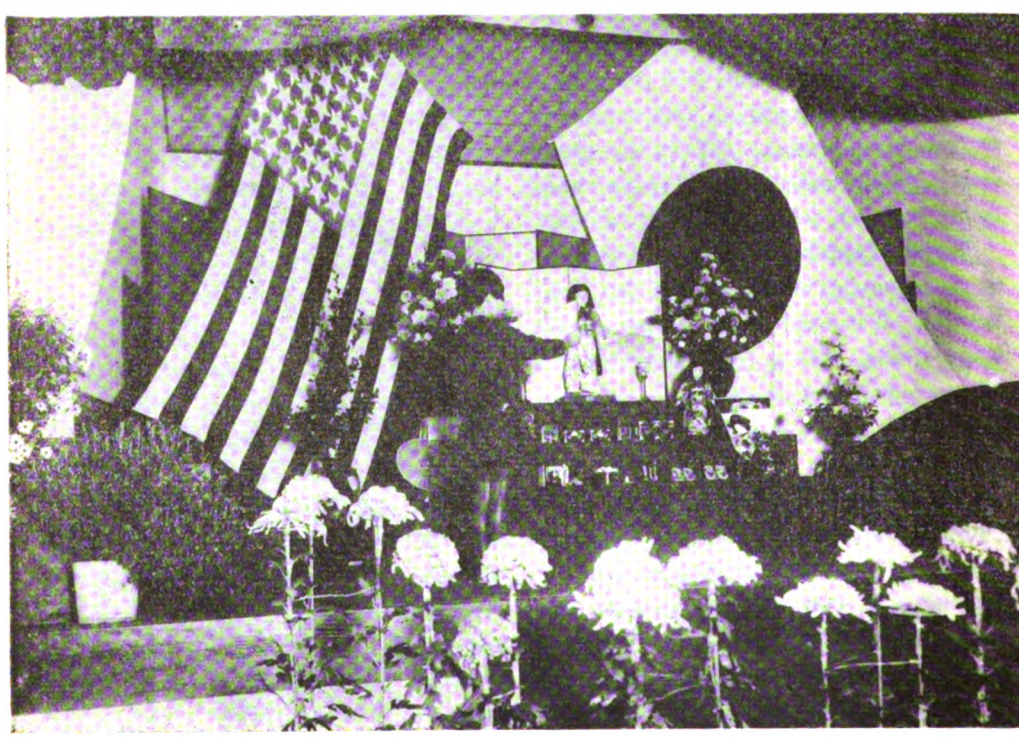
A special feature of these hot springs is the comparative cheapness of the inn charges, which are from 2.50 yen to 3.50 yen for one night. An interesting system is the cooking of special meals at the guests' orders. There are some restaurants for foreign food. There are no thieves in the region and the inns do not fasten their doors at night. There are inside and outside baths, and every one can bathe there. The latter are public baths, but the former are private baths. No charge made for any number of baths taken.



Ceremony attending the sending of Japanese dolls to American girls, in Tokyo, recently.

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Trade Balance and Slackness of Money

IN this second half year, the export trade of Japan has continued prosperous and successful, and for the first decade of October, the exports exceeded the imports to the extent of 18,794,000 yen, reducing the total unfavourable balance since January to 191,000,000 yen. Thus, the total trade balance reached 106,000,000 yen in favour of Japan in the intervening three months and one decade of the current half year. Some people are optimistic about the future condition of Japan's foreign trade, estimating the total excess of imports over exports for the whole year at only 100,000,000 yen.

No such favourable resul.s as above have been seen for the past eight years, beginning with 1919, and moreover, things appear to be better in prospect now than in 1919, when trade presented symptoms of an adverse change within the year, but at present, there is nothing of the sort visible.

Japan's foreign trade has different reasons to account for its improvement so much as this, and essentially, a decline in commodity prices stands at the head of them. The average index number of commodity prices given by a reliable authority as in September last is 164.6 as against 170.6 existing at the same date, 1926, showing a decline of 6 points. In the meantime, the foreign exchanges fell off 5 per cent., and when this fall is added to the above decline, the drop was practically 14 points, or about 10 per cent. Commodity prices declined more in the last import contract season from the end of 1926 to the beginning of 1927. This depreciation of commodities diminished the import trade in the first half, 1927, and enlarged the export trade in its second half.

This trade improvement brought about by a decline in commodity prices has in turn bettered, as a matter of course, the monetary situation. Individually, trade articles, especially exports, include not a few which are in a more unfavourable position now than in 1926. The most important of the group is raw silk. In the total export volume of this article, there is nothing bad, for the total exported for the first nine months of 1927 was 567,000,000 yen, gaining nearly 48,000,000 yen over the like interval, 1926. It may be pointed out, however, that in the meantime, the single export value lost considerably. The price of 1,300 or 1,400 yen ruling for the goods per 100 kin is a losing one for its manufacturers. They got a low interest loan from the Bank of Japan through the medium of the Government at the end of 1926 to compensate themselves for losses. This year a relief measure of a similar nature is being taken on a greater scale than before. This year even sericulturists lost so much that alow interest loan had to be granted to them by the Government Deposits Department to mitigate their financial difficulty. In such way as this, not a few industries of export products have lost and experienced financial difficulty, resulting in making their position as borrowers from the bankers worse than before. Such troublesome monetary circumstances have, however, been offset by good conditions in other directions, and the money market

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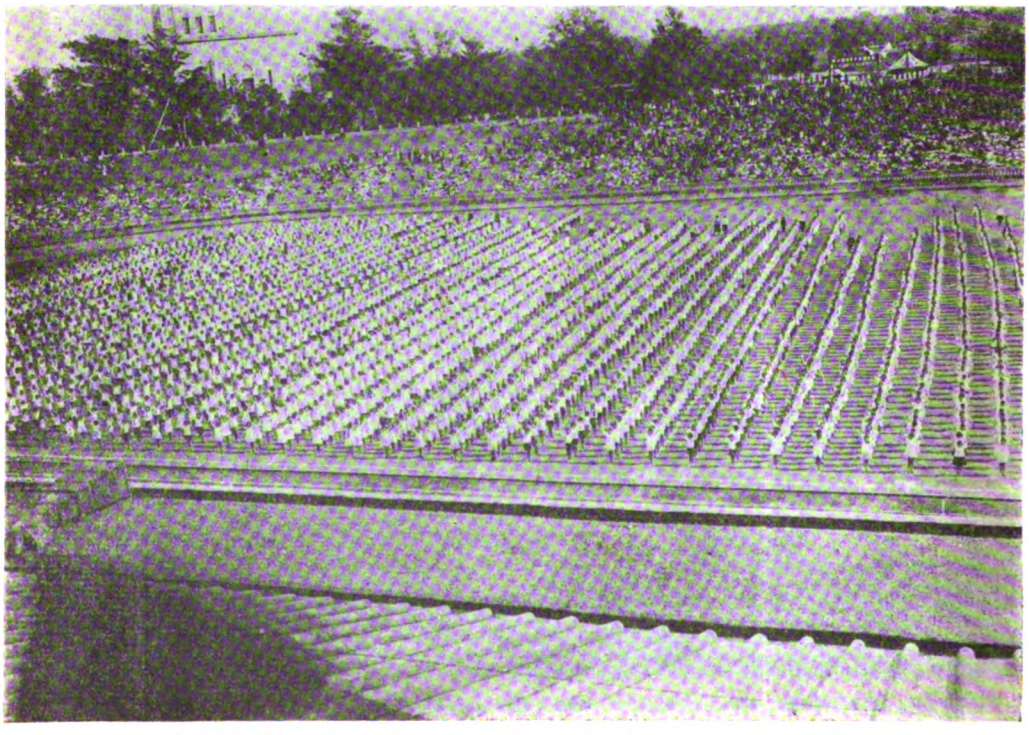
stands now in a better position than before, which owes much to the improvement of foreign trade.

This fact has been most distinctly reflected in the balance of the Bank of Japan, showing an increase in the general deposits and a decrease in the advances against foreign drafts. Abont September last, the former stood at over 350,000,-000 yen and the latter was only 4,000,-000 or 5,000, 000 yen, the former being about four times as much as the figure at the like date, 1926 and the latter being only one-tenth of it. These deposit and loan changes were evidently owing to trade improvement in part. The same reason also lies in the fact that the convertible note issues of the Bank of Japan contracted to 1,100,000,000 yen, while its general loans remained as large as before. Had the foreign trade of the country not improved as at present, it would have been impossible to lower the deposit rates and the Bank of Iapan's rates. It is another question whether the decreased excess of imports over exports will result so much in favour of Japan as to produce an amount of receipts over the payments in our general international account. Anyhow, it is beyond argument that the matter has helped the monetary slackness here. This monetary slackness has caused the re-importation of Japanese bonds issued abroad, bringing pressure upon the exchange rates.



School girls in mass exercises in the Meiji Shrine Stadium, Tokyo

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as you could not avenge him, even if I should tell it to you," Danpachi smiled mockingly.

Kichiza was offended and the more urged Danpachi to tell the name, saying: "Being a merchant, I have not learned fencing, but I know humanity. How can I abstain from fighting against the murderer, if he is among us."

"The murderer is no one else than you, Kichiza-san," replied Danpachi.

Kichiza was astounded. The old master, Kanraku, was silent, thinking that there might be some reason for the assertion.

Danpachi brought out Kichiza's sword, and placing it before him, he said:

"Your mother, sorrowing over your profligacy, visited the prostitute Kaoru, hoping to see you, who might be with her, and on her way back, she met her death. Had you behaved properly, she would have had no need to go to the gay quarters late at night. You therefore, indirectly murdered her. You ought to take your own life in acknowledgment of your guilt."

Kichiza, blinded by grief, attempted hara-kiri, but was stopped by Kanraku.

"You are a merchant and need not commit hara-kiri, which the samurai only do," the old man reproved his son, "moreover, you are not the only one responsible for the death of your mother. But I cannot overlook the matter. So, I disinherit you and ask you to leave this house at once."

This generosity did not please Tagomatsu, who pushing himself forward, dissented.

"You are too tolerant to simply turn him out, without hearing Danpachi's reasonable words, master! He may be glad, but I cannot leave him alive, as he is my aunt's murderer. I ask you to allow him to kill himself."

The old master, who quickly divined Tagomatsu's intention to do away with Kichiza, a thorn in his side, by taking advantage of the occasion, said in a rough voice:

"If Kichiza is blamed for the death of your aunt, those who enticed Kichiza to dissipation ought to hold themselves responsible for it, too. I am well aware of your collusion with Danpachi and your infatuation for Ayame. You are a nephew of Fubiki. You were often dismissed from this house by her on account of your association with bad men and your evil deeds. Each time I apologized to your aunt in your behalf and got you at last as one of my servants. So, I am your master. The master and illness cannot be resisted as you rightly said. Don't make another uncalled for remark. Otherwise, I'll make a strict examination into the matter and make sure of your crime. However I say this, simply imitating samurai talk. Being a merchant, I stopped even an attempt to commit hara-kiri, and will not find fault with anything less important."

As he said so, he looked significantly at Tagomatsu and Danpachi, who felt uneasy and fell back.

Then, he turned to Kichiza and said, with tears falling unchecked down his cheeks:

"You are neither too strong nor too weak in will, and you are well aware of the path of humanity. So, I felt sure at first of your never making a fool of yourself in the gay quarters, even though you

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should frequent them, but much regretted later to find you visiting daily a prostitute, to whom you gave heart and soul. Your disobedience to your parents has now had heaven's judgment, and you have been scorned by Danpachi as an indirect murderer of your mother. Still you are not shameless, for you have attempted suicide. Don't do anything rash and live longer, so that you can avenge yourself on your mother's murderer and come back again to this house."

"Give Kichiza worse clothes to wear and turn him out, Danpachi," he ordered.

Danpachi brought his own night dress, which Kichiza put on in the place of his fine dress. Tagomatsu felt satisfied. "Go out, god of poverty!" he cried and thrust Kichiza out, taking him by the neck.

Kichiza was abandoned by his parent for his wrongs. He wished to see once more his mother's death face, but it was impossible. He left the house lonely and in tears.

Kanraku held the funeral service for his wife in a very simple way in order not to let the people know of her death as far as possible.

Kichiza, determined to leave Kamakura, hurried to the side of the Inase River, when he casually thought that if he left the place without notice, how she would resent it and that when he met her and consulted her about the matter, a good idea might occur to him. He also thought it silly to again go to the gay quarter and see her, but that it would do no harm, if he would never go after this.

Walking along the embankment to the gay quarter, he found the day breaking, but the deep morning mist hanging over the neighbourhood obstructed the vision. He thought it convenient, for it would make his shabby clothes invisible to the passers by. As he went forward a little, he saw two persons coming towards him. When they approached, he found one wearing a wattle-hat and another having over his head a *haori* with figures on water-wheels.

"Nothing is dearer than money in the world," one of them said to the other, "I have been told of one prostitute of the Hishiya being ransomed by a rich man to-day. We and the rich man have no difference as human beings, and the only difference is that he has money but we not. We cannot well afford to meet our girls except on rare occasions. What a pity!"

"Don't regret it so," the other said, "however rich he might be, he will be unhappy in the end, if he squanders money."

On hearing this conversation, Kichiza looked at his shabby clothes and felt ashamed. "I have made myself so miserable by squandering money," he thought, "still I am visiting again the gay quarter. How foolish I am."

So thinking, he was turning in an opposite direction, but he stopped, as the talk about the Hishiya's prostitute being ransomed weighed on his mind, and he was afraid if she were Kaoru.

In the meantime, the morning fog had broken a little, and he found near the entrance of the gay quarter many prostitutes dressed in beautiful garments of different colours. Kichiza supposed them to be sending off the one who had secured her liberty and was leaving the quarter, and he was attracted by it.

He concealed himself behind a pine tree at the road side and watched stealthily, awaiting the passing of the company.

(*To be Continued*)

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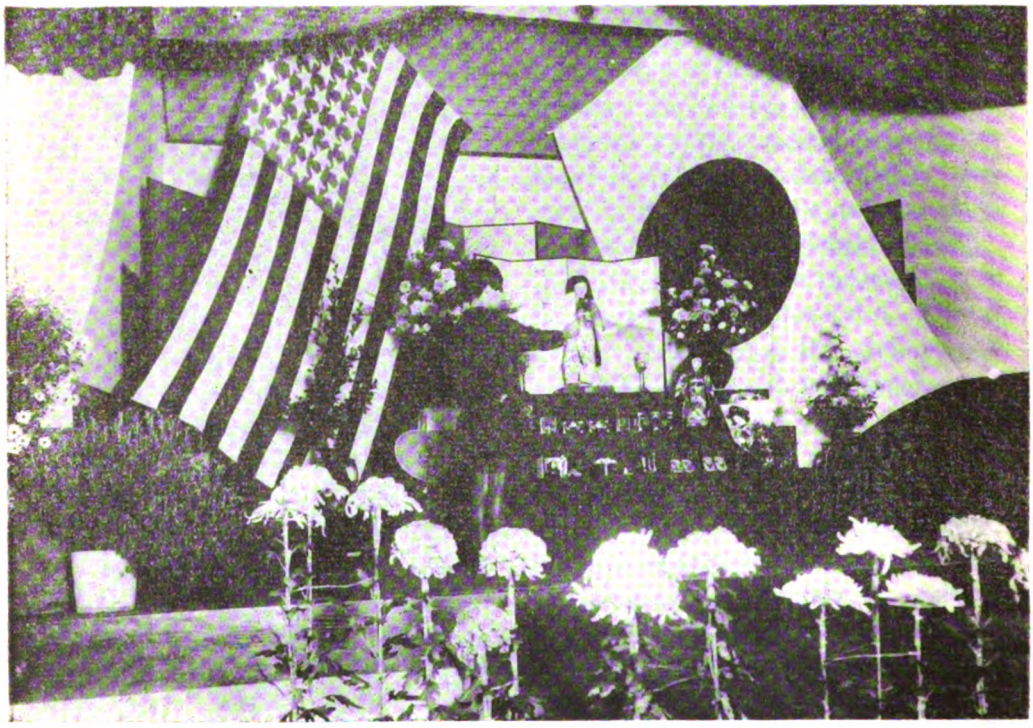
A special feature of these hot springs is the comparative cheapness of the inn charges, which are from 2.50 yen to 3.50 yen for one night. An interesting system is the cooking of special meals at the guests' orders. There are some restaurants for foreign food. There are no thieves in the region and the inns do not fasten their doors at night. There are inside and outside baths, and every one can bathe there. The latter are public baths, but the former are private baths. No charge made for any number of baths taken.



Ceremony attending the sending of Japanese dolls to American girls, in Tokyo, recently.

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causing four hundred killed and two thousand three hundred wounded. The Kumamoto Branch of the Japan Red Cross lost no time in going to the rescue, despatching emergency corps to the devastated districts and installing five extraordinary relief posts where the wounded, and sick numbering 1,640, in aggregate 4,181, were taken in and given relief.

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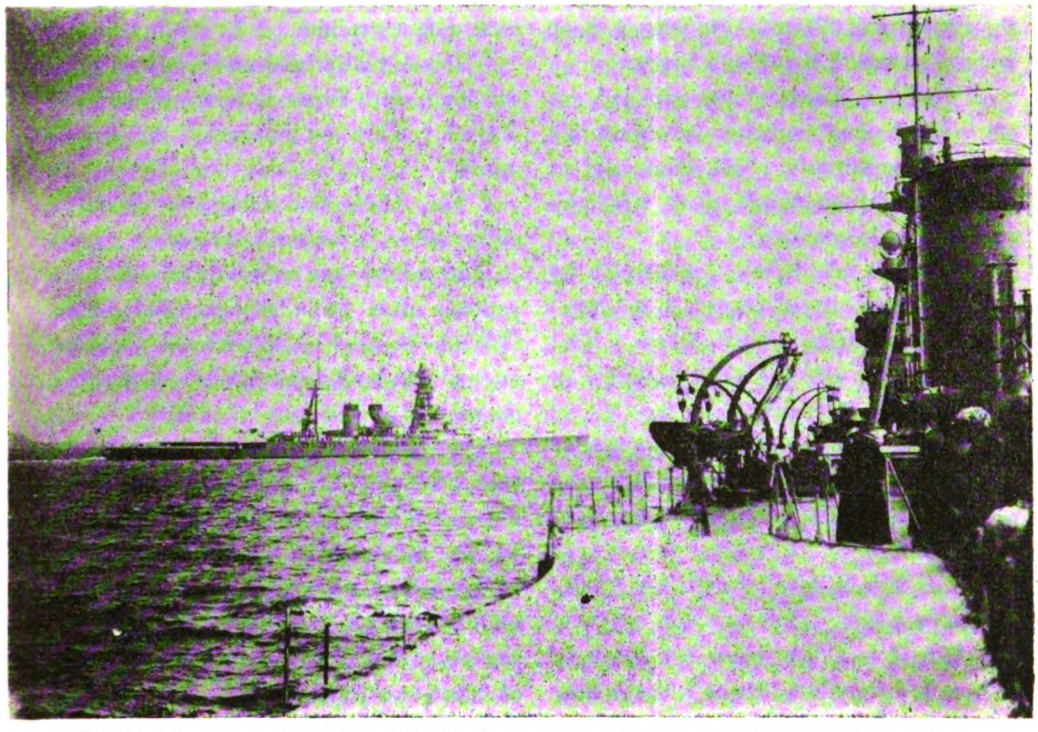

The grand naval review off Yokohama: in the center, the battleship Mutsu, from which H. M. the Emperor reviewed the combined fleet.

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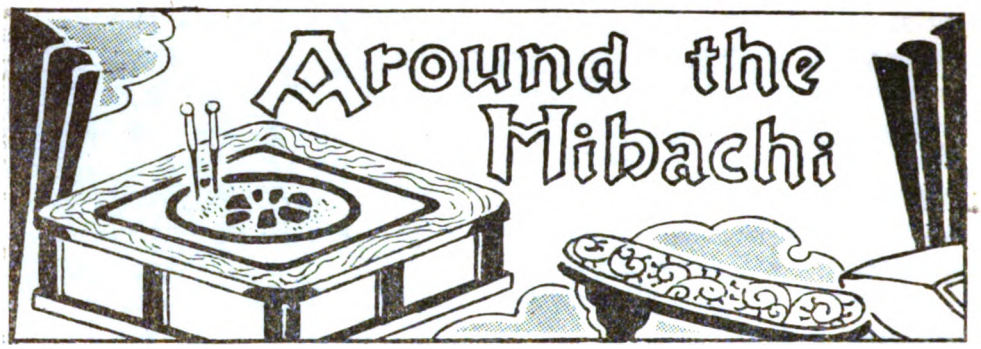

A Master Calligrapher

TOWARDS the middle of the Tokugawa period, a strange looking man lay asleep under a bridge at Nagasaki in the Province of Hizen. He was a poor ronin and was in rags like a beggar.

"Well, it dawns!" he said and got up. He looked unconcerned about his personal appearance. He came on to the road and found a sake shop, which he entered unceremoniously.

"Give me sake in that measure!" he asked the master, pointing to a *sho* measure (one *sho* being 1.588 quart). The master filled it with sake and handed it to him. He drank it and was going.

"Please pay the cost, sir," the master said to him, "it is very unlucky to have one leaving without paying this very morning."

"I have no money, I am sorry," the samurai replied.

"What? You have no money. Where are you living, then?" the master inquired.

"I am homeless,—ha, ha!" he laughed.

"How shameless you are to laugh," the master cried and looked at the stranger in amazement. He did not look a bad fellow, but eccentric. The master, who had been in contact with thousands of people in his business for many years past, took a fancy to him.

"If you really have no money, I cannot help it. What is your occupation? I think you are not a beggar," the master asked.

"No, I am not a beggar. I am a calligrapher," the ronin replied.

The master was rather surprised. He smiled, after some thought and said: "Well, then, I shall ask you to enter sales in my books instead of paying for the sake," he said.

The nameless ronin consented and began keeping the books. The master did not clearly understand penmanship, but was astonished at his skill in writing.

"You are a master calligrapher," he said, "will you stay in my house for a few years, and I will let have any amount of sake you wish to drink."

The ronin readily accepted the request and stayed.

Soon the neighbours began talking of the wonderful beggar calligrapher staying at the sake dealers.

One day the master, with a solemn

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"Excuse me, excuse me! I have drunk enough and cannot drink more until dinner time," the ronin said.

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"My lord is going to ask a good Chinese penman to write letters on a big tablet, sending the messenger to China by next ship, and wants some one here to make a draft of it, but very few can write fine characters in the Chinese style. He has heard of you and wishes you to draft it."

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The Russian Soviet delegation that visited Japan recently to observe industrial conditions.

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The Editor's Diary

OCT. 11.—The grand naval maneuvers formally opened today in Ariaké and Tokuyama Bays. The Red and the Blue fleets are respectively commanded by Admirals E. Yamamoto and K. Kato.

The draft plan completed today by the Natural Resources Bureau enters into every possible detail about the administration of resources from all classes of manpower, to the possibilities of chemical, mechanical, industrial and agricultural power.

Mr. Kihachiro Okura, retired baron and multi-millionaire, left Tokyo this morning for Korea. His presence at the unveiling ceremony of his own monument at the Seoul Commercial School, which he founded, is one of the objects of his trip.

Oct. 12.—Mt. Asama in Shinano Province began to rumble violently and emit smoke this morning at seven, and the falling of ashes continued until noon. It was caused by an earthquake along the Sagami Valley.

Mr. Manuel Quezon, President of the Philippine Senate, in company with Senator Sergio Osmena, Dr. M. Cazanares, Mr. A. N. Lux and Mr. S. Conception arrived in Tokyo this morning on the way to Washington for a conference with President Coolidge.

Oct. 13.—Mehandra Pratup arrived at Yokohama today on his way to Shanghai to attend the Pan-Asiatic Conference.

General K. Kusunosé, formerly War Minister, died at the age of 71.

Mr. K. Minoura, ex-Minister of Commerce and Industry, and three others who had been tried in connection with the notorious Matsushima brothel quarter scandal, were acquitted today.

Oct. 14.—According to investigations made by the Finance Department, the total volume of imports and exports of Japan and her territories from January to September reached Yen 3,390,055,000; viz. Yen 1,845,879,000 imports and Yen 1,544,176,000 exports, the former exceeding the latter by Yen 301,703,000.

Oct. 15.—While engaging in aerial maneuvers at Kagamigahara at the height of 850 meters early this morning two military planes collided causing the immediate death of Sub-Lieut. Hattori, pilot of one machine, and the fatal injury of Sergeant Takahara, pilot of the other.

Oct. 16.—In the naval maneuvers off Ariaké Bay a seaplane piloted by 1st class seaman Ishii fell into the sea. The whereabouts of the sailor and his companion, First Lieut. Tsuyé, are unknown.

Oct. 17.—Mr. Vincent Richards, the American professional tennis champion, arrived here today with his wife and Mr. Harada, the well known Japanese champion, who recently participated in the Davis Cup Contest. Mr. Richards has been invited to Japan by the Tokyo Nichi-Nichi.

Oct. 19.—Mr. Lamont and his party who had been staying in Japan left Yokohama for home today.

Oct. 20.—His Majesty the Emperor

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left Tokyo Station today for Western Japan to supervise the grand naval maneuvers. On his arrival at Yokosuka by train, he boarded the battleship Mutsu.

Mr. Chiang Kai-shek, ex-Commander of the Chinese Nationalist forces, who arrived in Japan a few days ago, went to Atami today for a short stay.

Oct. 21.—M. Zdarikov, President of the Far Eastern National Economic Conference of the Soviet Government, heading an inspection party, arrived at Tsuruga this morning and came to the capital. The party consists of seventeen Russian economic experts.

The succession ceremony of the new Abbot Kosho Otani of the West Honganji Temple was performed today.

Oct. 22.—Mr. Fusanosuké Kuhara who has been asked to go to Russia and Germany on an economic mission by the Japanese Government left Tokyo today.

Oct. 23.—Mr. Chiang Kai-shek came to the capital today with his suite. He is to stay at the residence of Mr. Mitsuru Toyama.

The naval airship N-3 which had been participating in the naval maneuvers with Lieut. Fujiyoshi, commander, and six others on board was destroyed on its way back to Kasumigaura when about 50 miles off Izu Peninsula, as a result of the explosion of the envelop. The crew had a narrow escape except one who was seriously hurt while trying to alight on the cliff of Kotsujima Island.

Oct. 24.—The grand naval maneuvers ended today.

H. I. H. Princess Toshiko Fushimi, wife of the late Marshal Prince Fushimi, died this evening. She was seventy years old.

Oct. 25.—His Majesty the Emperor who had been supervising the naval maneuvers in Western Japan returned to the capital, arriving at Tokyo Station today at 4:40 p.m. He was welcomed by all the princes of the blood and many civic and military dignitaries at the station and motored to the Akasaka Palace.

Oct. 26.—The budget for next year is estimated at Yen 1,760,000,000.

Oct. 27.—Responding to an invitation by the Scientific Insitute of Japan, Dr. August Sommel, Professor of Physics in Göttingen University, arrived in Japan.

Oct. 28.—The Fourth Athletic Meeting of the Meiji Shrine opened today.

M. Ivan Bachiwitch, Professor in the Far Eastern University, M. Victor Abranowitch, Branch Director of the Oriental Scientific Research Association at Moscow, and other Russian scientists arrived here today to investigate the educational system and conditions in Japan.

Oct. 29.—It is officially announced that the Coronation Ceremony will be held on November, 1928.

Oct. 30.—For the first time since his accession His Majesty reviewed the fighting craft of the Japanese Navy in Tokyo Bay, today; 170 warships, 80 aeroplanes and over 30,000 men took part.

Oct. 31.—From the viewpoint of national defence as well as from the bitter experience of the 1923 earthquake the Japan Army has decided to disperse the military arsenals throughout the country, and the old arsenal in Tokyo has now been divided among Oji in the outskirts of the capital, Atsuta in Aichi Prefecture and Phyöngyang in Korea. The decision has been reached to install others in Kokura in Fukuoka Prefecture and in

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a certain place in Hiroshima Prefecture.

Nov. 1.—The Privy Council today approved the establishment of the Meiji Festival as a national holiday on the same basis as the existing three great national holidays.

The following four airmen have been selected as the first Japanese fliers to try to cross the Pacific:

Superintendent: Mr. Yukichi Goto (flying record: over 1,000 hours).

First Pilot: Mr. Teruo Fujimoto (flying record: over 767 hours).

First Filot: Mr. Nobutaké Kaieda (flying record: over 561 hours).

Reserve Pilot: Mr. Uichi Suwa (flying record: over 419 hours).

Nov. 2.—Ex-Abbot Koen Otani of the East Henganji Temple has been a adjudged bankrupt by the Kyoto District Court.

Nov. 3.—This was the first Meiji Festival holiday since it was offically established as a grand national commemoration day. At the Imperial Court solemn services were held at 10 a.m. in the Sacred Mirror Hall, the Imperial Ancestral Shrine, and the Sanctuary. His Majesty went to the Imperial Palace at 1:30 p.m. and worshipped in the Hall of the late Emperor Taisho.

The Meiji Shrine Athletic Games closed today. H. I. H. Prince Chichibu, brother of the Emperor, was present.

Nov. 4.—It was officially announced today that the 54th session of the Diet would be convoked on December 24 and the opening ceremony would be held on December 26.

Nov. 5.—The solemn reception ceremony for the image of Sakya, a gift of the King of Siam to the Nissenji Temple, Nagoya, was held today at the Zojoji Temple, Shiba Park, Tokyo, under the auspices of the combined Buddhist associations.

Nov. 6.—Chief Abbot Koyei Umetani of the Myohoin Temple, Kyoto, has accepted the offer to be the 244th chief priest of the Tendai Sect.

Nov. 7.—Anti-Communist bodies organized for the purpose of fighting radicalism chose today, the 10th anniversary of the Russian Revolution, for demonstrating against the Communists in this country. They distributed hand-bills and posters throughout Tokyo, and some attacked the headquarters of the Labour-Peasant Party.

Viscount Goto, whose intended trip to Russia was postponed on account of ill health, has decided to leave Tokyo on the 19th or 20th inst. for his visit to the Soviet capital.

Nov. 8.—Mr. Chiang Kai-shek, ex-Commander of the Chinese Nationalist Army, left Kobe for home today.

Nov. 9.—The question as to whether the Government would carry out the transfer of land taxes to local governments in 1929 or postpone it until 1930 was debated at today's Cabinet meeting but despite hot discussion no decision was reached.

M. Vassiliu, the new Rumanian Minister to Japan, was received in audience by the Emperor this morning.

Nov. 10.—The fifty-eight dolls representing all the prefectures of Japan and her colonies to be presented to American girls by Japanese girls in return for American dolls left Yokohama this afternoon by the Tenyo-maru, headed by the largest, named Miss Hide-ko Yamato, representing Japan. Over 2,000 schoolgirls went to the wharf to see them off.

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THE RED CROSS WITH of JAPAN

President Hirayama's Trip in Korea

BARON Hirayama, President of the Japan Red Cross Society and member of the privy council made an inspection tour in Korea, leaving Tokyo on September 16. He visited Fusan, Seoul, Phyöngyang, Chinnampo and Chemulpo, and inspected the Korean headquarters of the Japan Red Cross, the hospital attached to it and the Junior Red Cross, while endeavouring to extend the Red Cross activities in that country. He also attended the mass meeting of the All-Korea Stock-breeding Society in the capacity of its president. He was warmly welcomed by people, official and private, wherever he visited, and was invited to welcome meetings, garden parties and many other functions.

He worshipped at the mausolea of Grand Prince Yi and Prince Yi, paid respects to Grand Princess-Dowager Yi, and visited many old sites in the country. He left Fusan on September 24 and returned home, arriving at Tokyo Station on the night of the 25. Despite his advanced age he showed sign of fatigue.

Director and Sub-Director of the Red Cross Hospital Changed

As a result of the promotion to the position of Chief Court Physician of Dr. Tsunemaru Sato, Director of the Japan Red Cross Hospital, he was succeeded by Surgeon-General Dr. Kichiya Saigo, Sub-director of the Hospital, while the latter was relieved by Surgeon-Colonel Dr. Tadasu Fujinami, Instructor in the Military Medical School, which post he still retains.

Dr. Sato, an authority on surgery in this country, has remained in the directorate of the hospital since 1920. Dr. Saigo, the new Director, has served the hospital as its Sub-Director since September 1914. Dr. Fujinami who has been newly appointed Sub-Director of the Hospital entered the military service as surgeon immediately on his graduation from the Medical College of the Tokyo Imperial University, and has held the post of instructor in the Military Medical School since 1916. He is known as a man of brains and talent. While Dr. Sato, ex-Director, is ill spared by all concerned, the appointment of Dr. Saigo as his successor, helped by Dr. Fujinami, is none the less welcomed.

Relief to Kyushu Flood victims

As has been reported in our "Editor's Diary," a furious tempest accompanying tidal waves ravaged some districts in Kumamoto Prefecture in Western Japan on September 13. The damage was most serious in Akuta, Udo and Tamana Counties, an extensive area of arable land being flooded and many houses washed away in consequence of the destruction of breakwaters and embankments. The suffering districts extended for a distance of more than two *ri* along the shore, about seven hundred houses being smashed and nearly one thousand submerged,

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causing four hundred killed and two thousand three hundred wounded. The Kumamoto Branch of the Japan Red Cross lost no time in going to the rescue, despatching emergency corps to the devastated districts and installing five extraordinary relief posts where the wounded, and sick numbering 1,640, in aggregate 4,181, were taken in and given relief.

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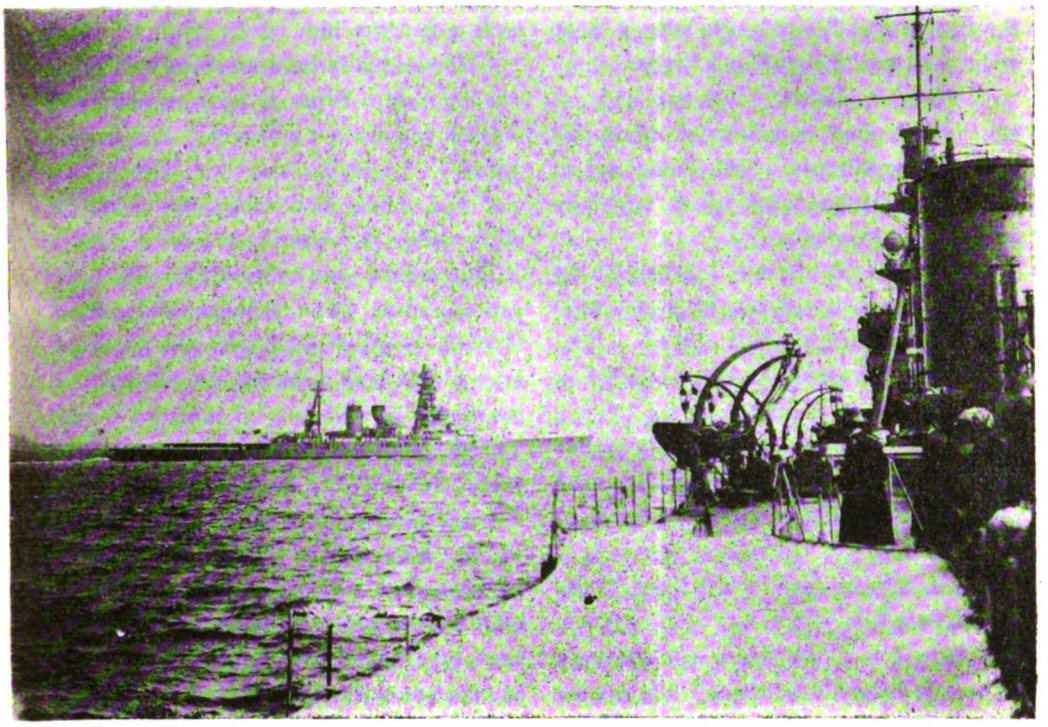

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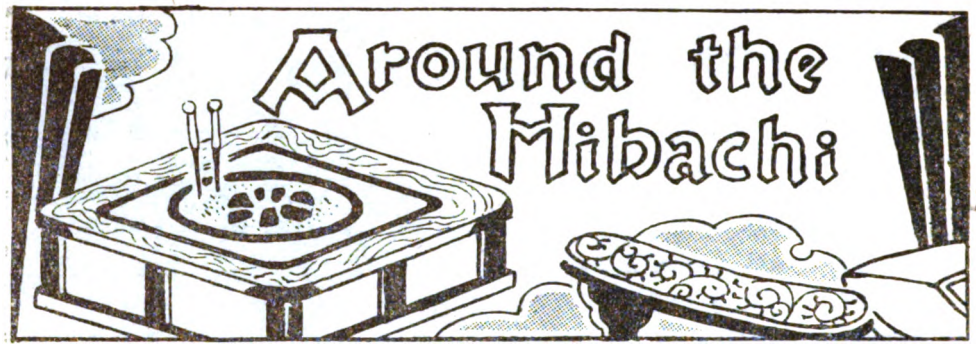

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His writings left at present are very few and are therefore very much valued.

The Russian Soviet delegation that visited Japan recently to observe industrial conditions.

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The Editor's Diary

OCT. 11.—The grand naval maneuvers formally opened today in Ariaké and Tokuyama Bays. The Red and the Blue fleets are respectively commanded by Admirals E. Yamamoto and K. Kato.

The draft plan completed today by the Natural Resources Bureau enters into every possible detail about the administration of resources from all classes of manpower, to the possibilities of chemical, mechanical, industrial and agricultural power.

Mr. Kihachiro Okura, retired baron and multi-millionaire, left Tokyo this morning for Korea. His presence at the unveiling ceremony of his own monument at the Seoul Commercial School, which he founded, is one of the objects of his trip.

Oct. 12.—Mt. Asama in Shinano Province began to rumble violently and emit smoke this morning at seven, and the falling of ashes continued until noon. It was caused by an earthquake along the Sagami Valley.

Mr. Manuel Quezon, President of the Philippine Senate, in company with Senator Sergio Osmena, Dr. M. Cazanares, Mr. A. N. Lux and Mr. S. Conception arrived in Tokyo this morning on the way to Washington for a conference with President Coolidge.

Oct. 13.—Mehandra Pratup arrived at Yokohama today on his way to Shanghai to attend the Pan-Asiatic Conference.

General K. Kusunosé, formerly War Minister, died at the age of 71.

Mr. K. Minoura, ex-Minister of Commerce and Industry, and three others who had been tried in connection with the notorious Matsushima brothel quarter scandal, were acquitted today.

Oct. 14.—According to investigations made by the Finance Department, the total volume of imports and exports of Japan and her territories from January to September reached Yen 3,390,055,000; viz. Yen 1,845,879,000 imports and Yen 1,544,176,000 exports, the former exceeding the latter by Yen 301,703,000.

Oct. 15.—While engaging in aerial maneuvers at Kagamigahara at the height of 850 meters early this morning two military planes collided causing the immediate death of Sub-Lieut. Hattori, pilot of one machine, and the fatal injury of Sergeant Takahara, pilot of the other.

Oct. 16.—In the naval maneuvers off Ariaké Bay a seaplane piloted by 1st class seaman Ishii fell into the sea. The whereabouts of the sailor and his companion, First Lieut. Tsuyé, are unknown.

Oct. 17.—Mr. Vincent Richards, the American professional tennis champion, arrived here today with his wife and Mr. Harada, the well known Japanese champion, who recently participated in the Davis Cup Contest. Mr. Richards has been invited to Japan by the Tokyo Nichi-Nichi.

Oct. 19.—Mr. Lamont and his party who had been staying in Japan left Yokohama for home today.

Oct. 20.—His Majesty the Emperor

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left Tokyo Station today for Western Japan to supervise the grand naval maneuvers. On his arrival at Yokosuka by train, he boarded the battleship Mutsu.

Mr. Chiang Kai-shek, ex-Commander of the Chinese Nationalist forces, who arrived in Japan a few days ago, went to Atami today for a short stay.

Oct. 21.—M. Zdarikov, President of the Far Eastern National Economic Conference of the Soviet Government, heading an inspection party, arrived at Tsuruga this morning and came to the capital. The party consists of seventeen Russian economic experts.

The succession ceremony of the new Abbot Kosho Otani of the West Honganji Temple was performed today.

Oct. 22.—Mr. Fusanosuké Kuhara who has been asked to go to Russia and Germany on an economic mission by the Japanese Government left Tokyo today.

Oct. 23.—Mr. Chiang Kai-shek came to the capital today with his suite. He is to stay at the residence of Mr. Mitsuru Toyama.

The naval airship N-3 which had been participating in the naval maneuvers with Lieut. Fujiyoshi, commander, and six others on board was destroyed on its way back to Kasumigaura when about 50 miles off Izu Peninsula, as a result of the explosion of the envelop. The crew had a narrow escape except one who was seriously hurt while trying to alight on the cliff of Kotsujima Island.

Oct. 24.—The grand naval maneuvers ended today.

H. I. H. Princess Toshiko Fushimi, wife of the late Marshal Prince Fushimi, died this evening. She was seventy years old.

Oct. 25.—His Majesty the Emperor who had been supervising the naval maneuvers in Western Japan returned to the capital, arriving at Tokyo Station today at 4:40 p.m. He was welcomed by all the princes of the blood and many civic and military dignitaries at the station and motored to the Akasaka Palace.

Oct. 26.—The budget for next year is estimated at Yen 1,760,000,000.

Oct. 27.—Responding to an invitation by the Scientific Insitute of Japan, Dr. August Sommel, Professor of Physics in Göttingen University, arrived in Japan.

Oct. 28.—The Fourth Athletic Meeting of the Meiji Shrine opened today.

M. Ivan Bachiwitch, Professor in the Far Eastern University, M. Victor Abranowitch, Branch Director of the Oriental Scientific Research Association at Moscow, and other Russian scientists arrived here today to investigate the educational system and conditions in Japan.

Oct. 29.—It is officially announced that the Coronation Ceremony will be held on November, 1928.

Oct. 30.—For the first time since his accession His Majesty reviewed the fighting craft of the Japanese Navy in Tokyo Bay, today; 170 warships, 80 aeroplanes and over 30,000 men took part.

Oct. 31.—From the viewpoint of national defence as well as from the bitter experience of the 1923 earthquake the Japan Army has decided to disperse the military arsenals throughout the country, and the old arsenal in Tokyo has now been divided among Oji in the outskirts of the capital, Atsuta in Aichi Prefecture and Phyöngyang in Korea. The decision has been reached to install others in Kokura in Fukuoka Prefecture and in

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a certain place in Hiroshima Prefecture.

Nov. 1.—The Privy Council today approved the establishment of the Meiji Festival as a national holiday on the same basis as the existing three great national holidays.

The following four airmen have been selected as the first Japanese fliers to try to cross the Pacific:

Superintendent: Mr. Yukichi Goto (flying record: over 1,000 hours).

First Pilot: Mr. Teruo Fujimoto (flying record: over 767 hours).

First Filot: Mr. Nobutaké Kaieda (flying record: over 561 hours).

Reserve Pilot: Mr. Uichi Suwa (flying record: over 419 hours).

Nov. 2.—Ex-Abbot Koen Otani of the East Henganji Temple has been a adjudged bankrupt by the Kyoto District Court.

Nov. 3.—This was the first Meiji Festival holiday since it was offically established as a grand national commemoration day. At the Imperial Court solemn services were held at 10 a.m. in the Sacred Mirror Hall, the Imperial Ancestral Shrine, and the Sanctuary. His Majesty went to the Imperial Palace at 1:30 p.m. and worshipped in the Hall of the late Emperor Taisho.

The Meiji Shrine Athletic Games closed today. H. I. H. Prince Chichibu, brother of the Emperor, was present.

Nov. 4.—It was officially announced today that the 54th session of the Diet would be convoked on December 24 and the opening ceremony would be held on December 26.

Nov. 5.—The solemn reception ceremony for the image of Sakya, a gift of the King of Siam to the Nissenji Temple, Nagoya, was held today at the Zojoji Temple, Shiba Park, Tokyo, under the auspices of the combined Buddhist associations.

Nov. 6.—Chief Abbot Koyei Umetani of the Myohoin Temple, Kyoto, has accepted the offer to be the 244th chief priest of the Tendai Sect.

Nov. 7.—Anti-Communist bodies organized for the purpose of fighting radicalism chose today, the 10th anniversary of the Russian Revolution, for demonstrating against the Communists in this country. They distributed hand-bills and posters throughout Tokyo, and some attacked the headquarters of the Labour-Peasant Party.

Viscount Goto, whose intended trip to Russia was postponed on account of ill health, has decided to leave Tokyo on the 19th or 20th inst. for his visit to the Soviet capital.

Nov. 8.—Mr. Chiang Kai-shek, ex-Commander of the Chinese Nationalist Army, left Kobe for home today.

Nov. 9.—The question as to whether the Government would carry out the transfer of land taxes to local governments in 1929 or postpone it until 1930 was debated at today's Cabinet meeting but despite hot discussion no decision was reached.

M. Vassiliu, the new Rumanian Minister to Japan, was received in audience by the Emperor this morning.

Nov. 10.—The fifty-eight dolls representing all the prefectures of Japan and her colonies to be presented to American girls by Japanese girls in return for American dolls left Yokohama this afternoon by the Tenyo-maru, headed by the largest, named Miss Hide-ko Yamato, representing Japan. Over 2,000 schoolgirls went to the wharf to see them off.

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